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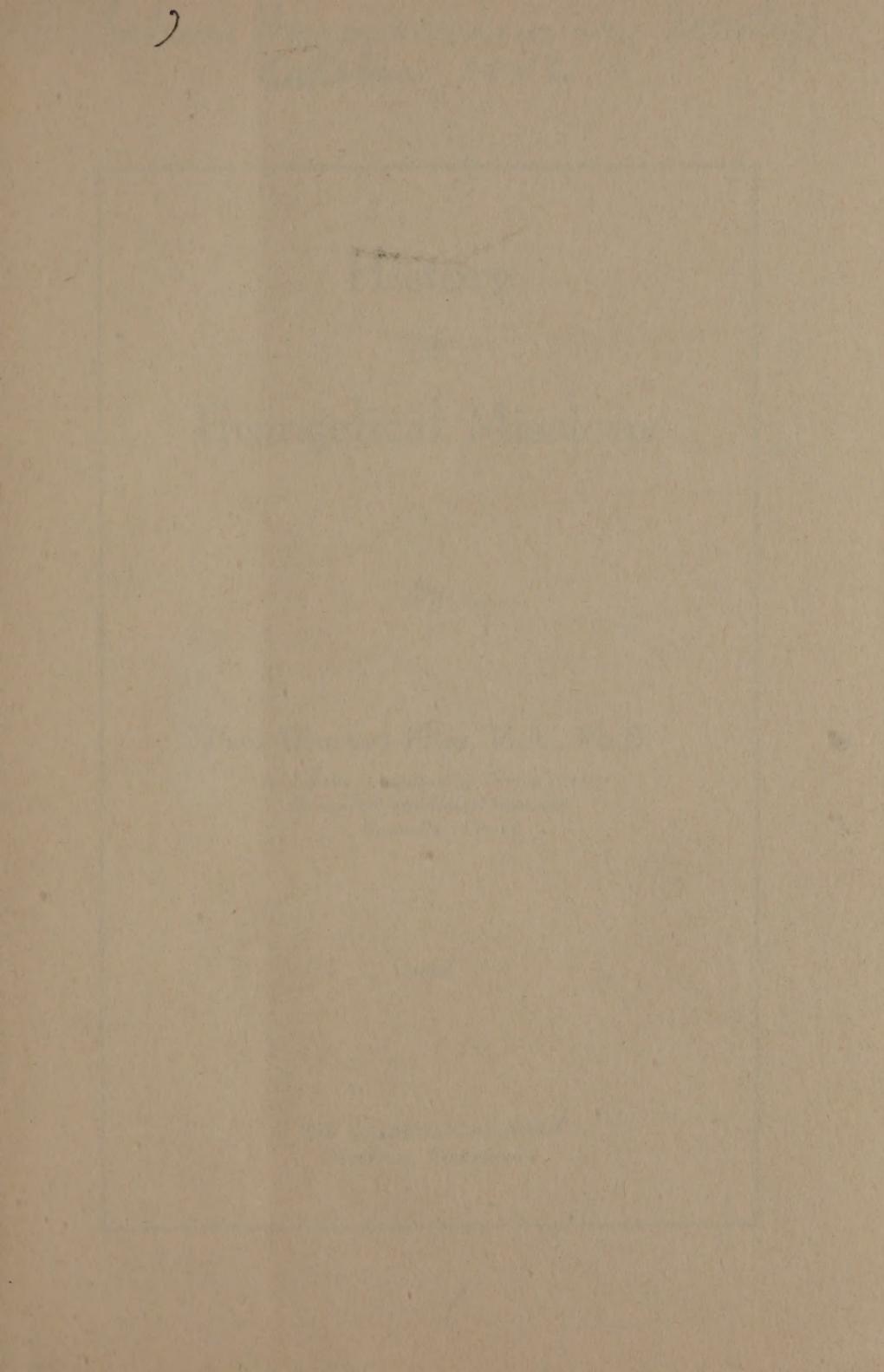
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Salem Woman's Missionary Society  
October, 1942

History  
of  
Evangelical Missions

By

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## DEDICATION

*Dedicated to all faithful servants of God  
who, in this and other lands, have sought  
to "publish abroad His wonderful name."*



## FOREWORD

WHAT justification is there to add another book to the more than 4,500,000 books that have already been published? Surely, there is no lack of reading matter! However, never before has the Evangelical Church recorded the whole of its missionary hopes and endeavors in a single story. This book is an attempt to give a concise outline of Evangelical missionary aspirations and efforts from the beginning of the denomination to the present. The goal has not been a text for research scholars, or a complete dictionary of Evangelical missionary facts and figures. Rather, the aim has been practical, seeking to achieve a clear, simple, lively presentation of basic missionary facts and principles for the instruction and inspiration of Evangelicals.

The most difficult task was not to tell the story of a century of Evangelical missions, but rather to confine that story within the assigned limits. In this, and the other tasks involved in a study like this, I wish to acknowledge the patient, painstaking work of an Advisory Committee consisting of Bishop G. E. Epp, D.D., LL.D., Bishop C. H. Stauffacher, D.D., Executive Secretary-Treasurer W. L. Bollman, D.D., Field Secretary Carl Heinmiller, D.D., and Miss Emma D. Messinger, whose advice and criticism, and valuable assistance in reading manuscript was most serviceable, and whose judgment determined both the scope and the content of this study. My thanks are due Bishop G. E. Epp for numerous wise and helpful suggestions, and for his valuable aid in reading both manuscript and proof. Bishop S. P. Spreng also gave me freely of his time and friendly counsel. In the compiling of the Missionary Roster I am deeply indebted to Miss Messinger. The attractive maps and jacket were done under the able supervision of Dr. Carl Heinmiller. The illustrations were selected by Bishop G. E. Epp. There remains to thank one person who, besides reading manuscript and proof, time after time, relieved me of responsibilities rightfully belonging to me to the end that leisure might be mine to continue my research and writing. This person was Nancy Heina Eller, my wife.

Inasmuch as the purpose of this book reasoned against its formal documentation, it should be stated that in the prosecution of this study the files and records of the Missionary Society were generously and freely opened to me. The literature of the W. M. S. was replete with vivid, throbbing missionary information. The files of the weekly denominational periodicals disclosed manifold interesting and significant items.

Except in infrequent and signal instances, the name, "Evangelical Church," has been used instead of the historically accurate names of the "sons of Albright." Even in the days of disunity, they remained "one in hope and doctrine," and in 1922 they became one.

When Great Britain confronted grave problems forty years ago Lord Shaftbury's counsel was, "Study large maps." That is timely counsel, too, for our dismal days of disillusionment, frustration and fears. It may be that the study of this "large map," embracing more than a century of denominational missionary activity, can aid us in escaping the heated obsessions of the present moment as we view the noble visions and earnest efforts of Evangelicals of yesteryear who discovered how to plan with God, and trust in Him. If our study is large enough, even now when many are losing heart, we may escape the follies and panics of the passing moment, and beside that, we may be helped to do our duty, today.

"Thy Kingdom come, Thy will be done on earth as it is done in heaven." Beyond any information or insights these pages may contain, it is my highest hope that they may, with all their limitations, serve to that all-important end.

PAUL H. ELLER.

*Evangelical Theological Seminary,  
Naperville, Ill.,  
January 27, 1942.*

## INTRODUCTION

THIS is a volume for which many have long waited. It is the "Book of the Acts" of the people called Evangelical. Across its pages march the legions of Christ in a narrative analytic, comprehensive, synthetic and authentic. In it one detects the pulsating passion of the pioneer. Its chapters tell the alluring tale of a people possessed of a great passion, unafraid of hardships, undaunted in courage, undefeated in spirit.

It is an honest endeavor to interpret the past. It seeks to find meaning in that past by describing the details of what has happened. Men mark the road they travel to gain knowledge of the direction in which it is taking them. So this interpretation of the missionary movement in the Evangelical Church is indirectly an attempt better to understand the present and to see more clearly where we are going.

Here is an overflowing reservoir of missionary lore and information. It is the unembellished story of a cause that has endured because it is divine. To the critic of that cause it presents an effective answer. This is a going concern. Literally going became the major business of those who under the Cross of Christ had caught a vision of a world in need of redemption and succor.

Silhouetted against the skyline of the centuries move the intrepid missionary Greathearts, Albright, Seybert, Krecker, Dubs, DeWall, Gainter, Giuliani and countless others who followed in their train. Trail blazers were they, across kingdoms and continents beyond rivers and seas. Conspicuous and glorious is the part women have played in this great drama. No less wonderful is the rise of the native Church in leadership that makes the Church indigenous, self-supporting, self-governing and self-propagating.

It is the chronicle of a cause that has prospered despite recurring depressions and mounting deficits; deadly criticism and deadening defeat; evacuation and retrogression, the ravages and wanton waste of war; startling changes in the political, economic, social and moral structure of the nations it has sought to bless.

This book tells the story of the unalterable power of the Gospel to redeem men from sin and of its power and to transform them into earnest carriers of the truth that blessed them. Whether that Gospel finds them in the city or on the prairie; on the scorching sands of the Sudan or on the highlands of an Alpine village; in the hinterland of some neglected world area, or on the streets of some teeming city; in lands blessed with Christian traditions and institutions, or in places that have not before known its power and blessing, that Gospel is the power of God to transform and make Christlike the life it touches.

It is a high privilege to be chosen to chronicle the missionary events of more than a century in a denomination. This signal honor has come by choice of the Board of Missions to the author, Rev. Paul Himmel Eller. With openminded sincerity, true perspective, active inward participation, and a radiant warmth he approached the superhuman task of compressing within one volume the most important events.

Born in an Evangelical parsonage that can boast three generations of preachers; trained in her schools; for twelve years the head of the Department of Church History at The Evangelical Theological Seminary; widely traveled in Europe and Asia in first-handed study of our mission work, Dr. Eller has been providentially trained and oriented for this task.

Ministers and laity alike, mission study class leaders and assembly program builders will discover here an admirable text to make missions live anew in a world, that for want of what the world mission of Christianity stands for, is in danger of falling apart. We commend the *HISTORY OF EVANGELICAL MISSIONS* to the ministry and laity of the Evangelical Church.



*President of the Board of Missions of  
the Evangelical Church.*

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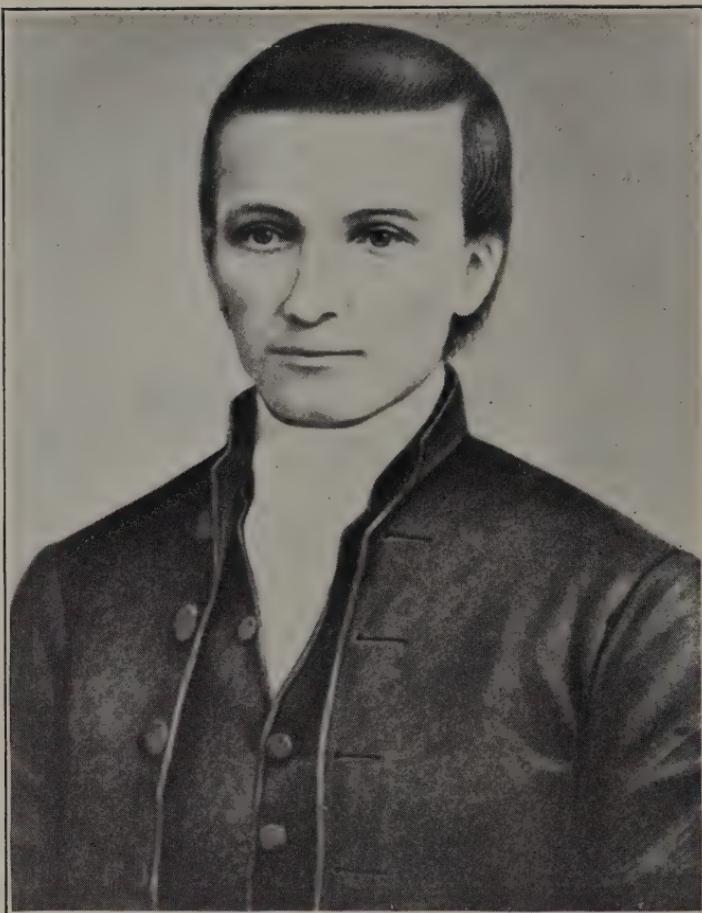
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#### FOUNDER OF THE EVANGELICAL CHURCH

Jacob Albright was born May 1, 1759, near Pottstown, Montgomery County, Pa. His ministry began in 1796 in Lebanon County, Pa. The first classes were formed in Bucks, Berks and Northampton Counties in the year 1800, from which the founding of the Evangelical Association dates.

Albright was possessed of a genuine missionary spirit and was a good organizer, which gave permanence to his work. He established many preaching places. Others soon joined him in his efforts, and the first conference was held in 1807. Finally, he was overcome by exhaustion from strenuous labors, and died May 18, 1808, aged 49 years.

## CHAPTER I

### EVANGELICAL MISSIONARY BEGINNINGS

IT WAS Chief Justice John Marshall, who, as he saw the newly-formed American nation sliding steadily into moral and spiritual degeneracy following the American revolution, unbosomed his fears to some friends that the church had descended too far in America ever to be revived. Nor was his judgment baseless. Coarseness and brutality had increased, and drunkenness and licentiousness were matters of serious concern. Gambling in refined and unrefined forms became the popular pastime to such an alarming extent that legislatures were obliged to regulate it. Self-seeking, avarice, and greed prompted men of high and low estate. In theological circles, unitarianism rose to challenge the position of evangelical Trinitarianism. Religion itself had become a habit instead of a trust, a legacy received from the fathers instead of a vital, pulsing and abiding experience. Church attendance and church support decreased disturbingly, and caused grave concern to churchmen. There is every reason to describe this post-Revolutionary period as "the period of the lowest tide of vitality in the history of American Christianity."

But God was not dead, nor had he forsaken his people. It is axiomatic that Christianity is always degenerating in the great masses while it rises to new glories among minorities. Even in the midst of general perversity in the decades following the American Revolution there was a "saving remnant" in each of the Christian churches. This element was sustained by two potent influences which subsequently united in the spiritual quickening known as the Great Revival. On the one hand Pietism in its quiet, unheralded fashion permeated the German communions, kindling the fires of prayer, devotion and Bible reading. On the other, American Methodism, led by the intrepid Bishop Francis Asbury, held aloft the torch during the dark days. The Methodists entered Lancaster County, Pennsylvania,

in 1781, and the next year a circuit was formed which reported a membership of seventy people, served by two preachers proficient in the German as well as in the English language.

#### JACOB ALBRIGHT, PIONEER MISSIONARY

Into a community where German Pietism and English Methodism were active social and religious factors, a young German husband came with his new bride in 1785. About five miles from his fertile farm in Muddy Creek Valley, Lancaster County, was the Bergstrasse Lutheran Church which the Albrights joined, but their relations with it were perfunctory and casual. Nevertheless from several centers a genuine and contagious religious zeal radiated through the community. Isaac Davis was a Methodist, and in his home the Methodist itinerants held their meetings. In Adam Riegel's home the Boehm's People, later to be known as the Church of the United Brethren in Christ, held their services. Of kindred spirit was Rev. Anton Hautz, minister of the nearby German Reformed Church.

The death of several of his children in 1790 was a staggering blow to Albright and led him to the firm conviction, which he could not dismiss, that the Eternal God was chastising him for his infidelity which in turn inaugurated a prolonged and painful period of penitence. This found its consummation during a mid-summer evening prayer meeting, July 31, 1791, when following the earnest intercessions of both Riegel and Davis, Albright came to the vivid and unmistakable realization that his sins were forgiven, and that he was a true child of God. He rose to his feet possessed of a new mind for the direction of his life. "In place of carnality," he wrote, "came a holy love to God, His Word, and all His true children. Gradually every anguish of heart was removed, and comfort and the blessed peace of God pervaded my soul. God's spirit bore witness with my spirit that I was a child of God." Thus he described the major reordering of life which we call conversion. To Christ he had committed himself and his, and there came into his heart a radiant happiness that was irrepressible, buoyant, creative. Albright cast his lot with the Methodist class which met in the Davis home, and

they, recognizing his zest and his capacities, soon voted him license as an exhorter.

Though his conversion was positive, Albright never acted as though, "possessing his title to heaven," he had done all he needed to do when once he was spiritually satisfied and comfortable. On the contrary, his earnestness in the business of the Savior increased with the passing days. As Philip burst in upon Nathaniel declaring . . . "we have found him," so with similar buoyancy Albright began to share his satisfying discovery with others. He perceived what is often undetected, that until a man is ready to place his life with another man, or with a group of men, he can never be as spiritually vigorous as he ought to be. Every reflection upon the spiritual condition of thousands of his own tongue in the new nation filled him with a sense of urgency to go tell them of One who died for their liberation, yet with each second thought came an overpowering sense of inadequacy and unworthiness to do this thing. Albright's abilities were definitely limited, but he consecrated what he had, and with purity and passion, the two essentials for meaningful witnessing, he went preaching.

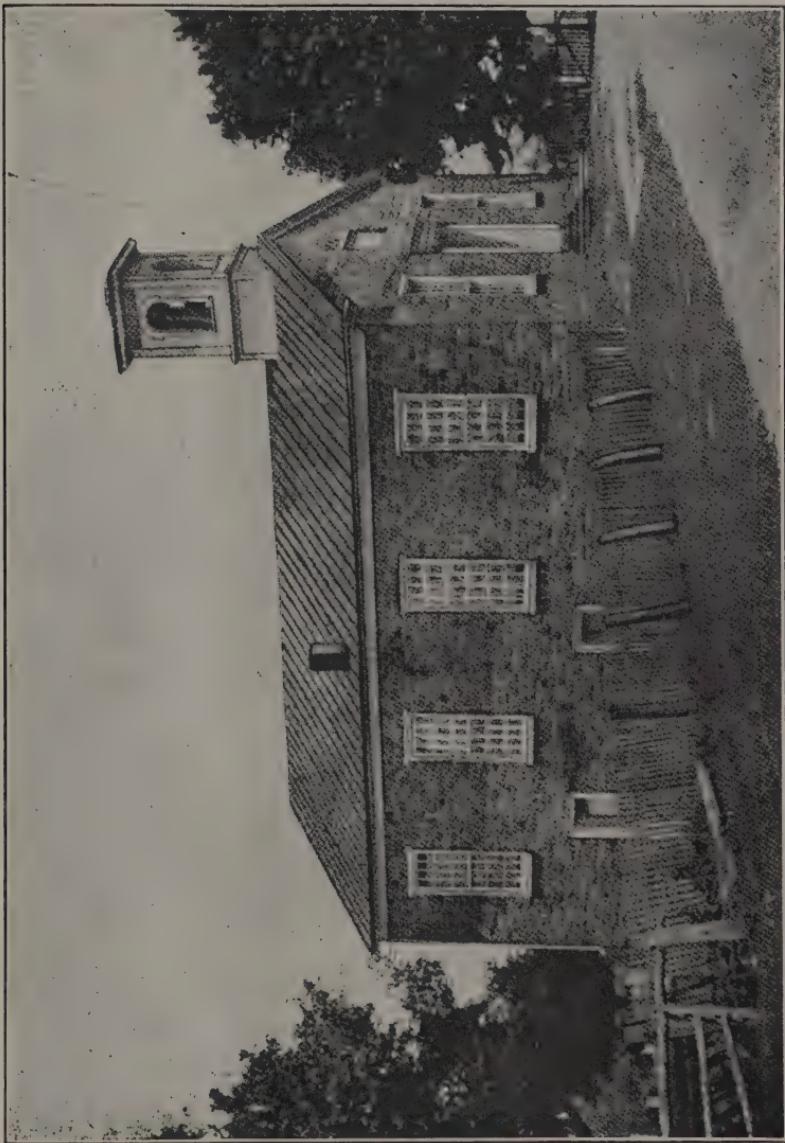
Inexorably Albright was drawn toward preaching. "There is a law," a novelist writes, "the last to be broken, that if you know a thing, and by the doing of it you can save a life, you must do it." In the autumn of 1797 he set out on a brave new adventure which was to last less than twelve years and terminate May 20, 1808, when his body was lowered into an open grave in an obscure cemetery near Kleinertersville. He began preaching after his thirty-seventh birthday: he was not yet fifty years of age when he died, but for twelve years Jacob Albright was missionary extraordinary, with the entire body of German speaking settlers as his parish. He touched German communities through eastern and southern Pennsylvania, and southward down the Shenandoah valleys through Maryland and into Virginia. Kagawa once defined the Christianity he knew as "fire in my heart," and the phrase aptly describes Albright's religion.

He made no endeavor to cloak or disguise his enthusiasm. Calculating expediency and the "margin of safety" never determined

his judgments. He was a Christian missionary, a man of unimpeachable integrity whose conduct was guided by God, and when he came to the end, he died as bravely and hopefully as he had lived. Though the countryside had not been fully redeemed, he had fought the good fight, he had kept the course, but best of all, he had kept the faith. James Harvey Robinson defines greatness "in the last analysis as largely bravery and courage in escaping old standards, and 'respectable' ways of doing things." By this measuring rod, greatness may legitimately be attributed to this obscure Pennsylvania tile-burner whose notions of genuine spirituality and Christian morality were not determined by respectability or current practices. When custom and etiquette interfered, Albright possessed the Christian courage to ignore them, becoming all things to all men that he might win some to the light, and joy and peace which is in Christ.

(Albright, the founder of the Evangelical Church was fundamentally a Christian missionary, assuming, as every missionary does, that men need God more than they need anything else in the world. Over the countryside he found many who in leaving the Fatherland for the New World, had divested themselves of many social restraints, including religion. He found many who had thoughtlessly relinquished their faith, more out of neglect than deliberate rejection. He found an appalling number for whom the profession of Christianity bore little significance or moral responsibility: for them Christianity and social respectability were identical. These kinds of people became the object of Albright's grave concern, and to them he came preaching that the current standards of goodness and badness were neither scriptural nor sound.)

At the Madras Conference, Dr. Hendrick Kraemer declared that missions is the work of calling "men and people to confront themselves with God's acts of revelation and salvation . . . and to build up a community of those who have surrendered themselves to faith in loving service to Jesus Christ." Until death intervened, Albright gave his life to making Jesus Christ known and accepted to wayward, indifferent people. By instruction, by preaching, by friendly, neighborly services he proclaimed the



JACOB ALBRIGHT MEMORIAL CHURCH, KLEINFELTERSVILLE, PA.

Built in 1850



possibility of human redemption and salvation through Christ. As he gave himself to these purposes, he was committing himself to the purposes which have characterized Christian missions in the first, and every succeeding century. The story of Evangelical missions is simply the account of an heroic host of men and women who have served Christ in four continents, but everywhere and at all times striving toward the same goal. It is seriously to be questioned whether any enterprise, regardless how noble and humanitarian, which falls outside those limits can with precision be included in "Christian missions."

#### MOTIVES FOR MISSIONS

(Moreover, Albright's ministry not only conformed to a sensible and ecumenical conception of Christian missions, but his faithful service was undergirded with all the motives which continue to inspire Christian missions and missionaries. He was deeply sympathetic with his German neighbors living in outright irreligion, or in pseudo-religion, and "moved with compassion" he sensed the need to go among them to tell of the redemption and release there is in Christ Jesus. Observing their blind contumacy, and the superficiality of their spiritual life, his compassionate soul responded to the pitiful circumstances. Pity is good, but not good enough to perpetuate a mission or sustain a missionary.)

Closely associated with pity, was the desire to help the spiritually blind and maimed, but humanitarianism is too soon exhausted. The desire to alleviate physical or social suffering is most commendable, but it is not an adequate dynamic for substantial missionary work. Besides, peoples on the frontier, and in distant lands come to resent both pity and "help," for so often the latter signifies a substitution of alien manners and customs for native ways.

Furthermore, inasmuch as Jesus had directed his disciples, "go ye therefore and make disciples of all nations," and neither amendment nor moratorium had affected that injunction, Albright felt it was a Christian's duty to witness to the Great Salvation. Duty may be, as Robert E. Lee said it was, the "sublimest word in our language," but it is also true that evangelization based

exclusively upon duty grows too brawny to radiate Christian graciousness, and too grim to emanate the "joy of the Lord." Constant dutifulness grows hard and unlovely, and eventually the human machine creaks under its somber weight. Jesus mercilessly lashed at religion conceived as performance of duties because it took such a heavy toll of happiness, charity and intelligence, and distorted the true character of God. Evangelization based upon duty alone is not enough.

The passion to save souls, that is to effect the reordering of the lives of careless, fretful folk sent Albright to his task with vigor. The future of the soul ushered into God's presence without benefit of the redeeming sacrifice of Christ was not at all uncertain in his mind. Damnation and hell were not figurative words. The very thought of being lost, eternally lost, struck a very real and vivid terror in his sensitive heart. But the major limitation of this motivation is its tendency to overrate statistics: success or failure is determined in arithmetical terms. When one recalls how patient Robert Morrison spent twenty-five years in China, and after that long ministry could report only ten baptized Chinese Christians as the fruit of his endeavors, the inadequacy of this motivation is apparent.

Undergirding Christian compassion and humanitarianism, a sense of duty, and a desire to save imperishable souls was a deeper dynamic that inspired Albright, Krecker, Dubs, Guinter and the hundreds who followed in their pioneering footsteps. In contrast to the transiency of other motives, it was permanent and substantial, for it was not contingent upon circumstances. Albright and those who succeeded him knew the unsuspected strength that comes to the man who has set out to glorify God, and in the final analysis there is no stronger missionary dynamic than just that. Pity grows chill, and humanitarianism suffers from exhaustion. Duty grows drab and grimly perfunctory. In many cases there is a discouraging response to the Christian message. From the beginning, the Evangelical Church has sought assiduously the glorification of God, and conversions. Social and cultural services have been among the "other things" which have been added.

Compelled by this overpowering incentive to glorify God,

Evangelicals have gone out proclaiming, not themselves and their clever ideas, their moral standards, or their good advice. Their call has never been "Come, be like us," but "Come, behold the Lamb of God." Their message has proclaimed the work of God: "He hath visited and hath redeemed his people." This is the "gospel," the "Good News about God," the "Glad Tidings," for it is good news about what has happened in our world on the stage of history. Albright went preaching that God is Creator and Preserver, and that all men are in his hands, and that apart from his permission no evil can oppress us, and that though the road be lonely and hard, ultimately "everything in his Temple shall cry, 'Glory.'" He reiterated the joyous fact that by divine grace, human nature can be changed. He proclaimed the fact which the mind of a man could never have conceived, that God could love mankind so much that he gave his Son who went to a Cross, where God's love broke with startling relevance into Time and History, so that thereafter human life was qualitatively different from what it had ever been before. "Christ died for our sins," and by the Cross we are reconciled to God: and that which the Cross dramatically began, the Resurrection victoriously consummated. But man is

"impotent to save himself, he stands ever in need of conversion, of forgiveness, of regeneration. Who then shall save? God saves, through Jesus Christ our Lord. . . . This is the heart of the Christian Gospel, the Gospel which we proclaim. God in his infinite Love has acted for men's salvation. He has come among them in Jesus of Nazareth, his Word made flesh. In him, he has conquered the power of sin and death. Jesus Christ in his teachings and life of perfect love recalls men to that which God would have them be, and brings them to shame for their betrayal of his expectation. Through his faith and perfect obedience they come to trust the only true God. . . . Through his risen and living presence, men who dedicate their wills to him become with him partakers of eternal life. In the strength and joy of forgiveness, daily renewed at the foot of the Cross, they are made more than conquerors over every evil."

In this language the Madras Conference defined "The Faith by Which the Church Lives." Fundamentally the Evangelical missionary message, beginning with Albright has been just that. Whether the setting was the frontiers-man's cabin, an open grove, a Japanese street, or an African hut, Evangelical missionaries have reiterated emphatically and decisively the only message which Christianity has to bring—"the Gospel of Jesus Christ."

#### MISSIONARY EXPANSION

The world has always been satisfied if only the Christian witnesses would leave it alone. A gentleman has been defined as a man whose speech and conduct is studiously inoffensive to all men. If that be so, missionaries are not gentlemen, for they have relentlessly called into judgment conventional customs, accepted standards and ideas. With Peter and John they affirm "we cannot but speak the things which we saw and heard." While the greater number of those who heard Albright and his helpers promptly dismissed them as daft fanatics, there were a few who acknowledged his God-given credentials and by 1800 there were three groups following his spiritual direction.

( As seen in the experience of Albright, and in the first significant assembly meeting in 1802, the Evangelical movement was saturated with a concern for others. Salvation was not to be confined to themselves, but to be turned loose in the community, and shared. They concurred with St. Paul: "God, who created all things, to the intent that now . . . might be made known the manifold wisdom of God according to the eternal purpose, which he purposed in Jesus Christ, our Lord." In 1803 they, by formal action, provided the credentials under which Albright could communicate the Eternal Gospel to the German-speaking people with greater facility and propriety. The same missionary-mindedness had approved the enlistment of John Walter, in 1800, and the subsequent itineration of others.)

Albright and his co-laborers worked indefatigably, finding hospitable reception in scattered rural cabins, where neighbors gathered to hear these travelling home missionaries. The initial triumphs, which laid the foundations for the "old," or Schuylkill

Circuit were in communities circumjacent to the Albright home. The "new" or Northumberland Circuit was essentially the fruit of the ministry of George Miller, and had its strength on the west side of the Susquehanna River in Mifflin and Union Counties. In the autumn of 1808, Jacob Frey, who was associated with John Walter on the Schuylkill Circuit, was sent to investigate the possibilities of establishing work in York, and adjacent counties across the Susquehanna in the southern part of Pennsylvania. After several months, Frey quit preaching and the work was left unsupplied until 1810, when John Erb and Matthias Betz were appointed, who fashioned a circuit extending through York, Adams, Cumberland and Franklin Counties in Pennsylvania, and Carroll and Washington Counties in Maryland.

Westward lay the Allegheny mountains. In 1813 the conference directed John Dreisbach to forge across the mountains into Bedford, Huntingdon, and Somerset Counties, and entrance was made into Stoyestown, Somerset, and Berlin. Before the year was over, permanent organization was effected in Cambria and Fayette Counties. Thus, before twenty years had elapsed, Evangelical missionaries had marched the breadth of the State of Pennsylvania, following the southernmost tier of counties because over their trails and roadways immigration was forging westward. In addition to this pronounced movement west, Evangelical missionaries reconnoitered in two other directions. One thrust was northward into the State of New York. The other was southward, and took Evangelical missionaries down the Allegheny valleys into Morgan and Berkeley Counties (West Virginia), and into Woodstock and Shenandoah counties (Virginia) to minister to the scattered German settlements they found there.

This missionary expansion was not without its interruptions, none of which was more serious than that attending and following the War of 1812, when preachers located and membership declined in an alarming fashion. This withering movement was halted and a new dynamic received in a spiritual quickening which manifested itself first at Orwigsburg. In 1822 Daniel Focht, the proprietor of one of the local iron forges, began preaching. Enjoying no apparent success, he invited John Breidenstein,

a youthful preacher "eloquent and with persuasive oratory" to aid him. Still none could be persuaded to accept Christ. In June, 1823, John Seybert was appointed to the Schuylkill Circuit, and when he came to Orwigsburg in the fall he was chagrined to find the schoolhouse closed to him, whereupon Daniel Wilson, a Negro, offered his home for the meeting, and Seybert accepted. In that humble hut Seybert spoke with peculiar propriety on John 1:11, "He came unto his own, and his own received him not." Three months later there were the unmistakable signs of a spiritual enlivening, which not only materially increased the local class, but which in the course of time kindled spiritual vitality and missionary aggressiveness throughout the entire denomination. By 1826 the Evangelical movement which in 1800 could boast no more than twenty participants, numbered 2,207. In that year, too, it was decreed for the sake of convenience and efficiency that this work which extended from eastern Pennsylvania to central Ohio be divided into an "Eastern Conference," which remained substantially the original conference, while the "Western Conference" (in 1859 called Central Pennsylvania Conference) was formed of the missionary fields west of the Susquehanna River.

#### IMPORTANT FACTORS IN MISSIONARY EXPANSION

(This vigorous development was not accidental. In part it was the fruit of a devout corps of praying people. For them discipleship was a serious business and despite their eccentricities and oddities, the most of them, to borrow a campus phrase, "majored" in religion. Out of the whole range of appeals to human interest, they selected religion, and subordinated all others to it. Orwig quaintly describes the first generation of Evangelicals as people of "plain dress. Ear and finger rings, ribbons and all sorts of gaudy dress had no quarters. Hoops were not known except on meat and flour barrels." These and kindred moral norms, Evangelicals shared with Christian people on the frontier, and underlying this asceticism at which we legitimately smile, there was the earnest, genuine and irrefutable conviction that discipleship involves self-discipline.)

It is possible that religion meant so much to these people because it had cost them so much. Early affiliation with any of the creative movements of history has meant social ostracism and scorn. Not infrequently, identification with the Evangelical movement involved forfeiture of a place in the family, as Christianity divided parents from children, and children from parents, bringing a sword, and not peace. For example, when Joseph Klenfelter "got religion" in Shrewbury, he wanted to share it with his neighbors, and in 1814 invited Thomas Brewer to preach in his home. The community was incensed: his uncle came well armed, and while the neighbors threw stones through the windows, he broke in the door of the dwelling. Meanwhile Klenfelter's mother was among the crowd, urging them on in their lawlessness. His wife's two unmarried sisters lived with a third sister, but when it was discovered that they had attended an Evangelical meeting they were both ordered out, and put out of the house. A faith bought at such a price readily becomes meaningful and precious.

The cultivation of the spirit was undertaken with determined assiduity. There were religious reasons, quite as important as the sociological which drew the Christian community together when the itinerant preacher arrived to expound the Word. Whether it was class meeting or "big meeting," quarterly meeting or camp-meeting these devout people gathered for fellowship and edification. They demanded long sermons, they heard so few! These sermons lasted from an hour and a half to three hours, and none complained because of the conviction that religion was the first of timely topics.

Besides earnest Christian people, there were equally earnest Christian missionaries. Reuben Yeakel, an early Evangelical historian, described the frontier preacher as an intrepid character

"invariably wearing a stove-pipe hat. In winter he was clad in a large plain cloak, and riding overalls, and good overshoes. The leatheren saddle bag thrown across: the saddle was his baggage car, which contained his clothes, and a few books, especially the Bible, the hymn book, a Discipline, and perhaps a little medicine, but never a revolver."

He was a man of little, if any, formal education, and quite definitely deficient in the cultural arts. Albright was a tile and brick burner; Miller and Orwig were millwrights; Dreisbach, the Kleinfelters, and Long were farmers; Seybert was a cooper; and Leib, a hatter—but each had heard the Voice saying “Follow me,” and like the Galilean fishermen, they left their all, little and meager though it was. And for their time they served the Kingdom not only acceptably, but successfully.

Time was when an Evangelical itinerant was not simply a preacher who, at the annual conference announced his willingness to travel, but he was literally a travelling preacher. In 1832 Joseph Harlacher served as junior preacher on Somerset Circuit, Pennsylvania, where there were thirty-eight preaching places on the circuit, and it required four weeks to make the round of them all. Nor was the lot of the presiding elder easier. Henry Bucks was able to be with his family only several times a year during part of his term of office. When J. G. Zinzer served as Presiding Elder on the Miami District of the Ohio Conference, it embraced Evangelical work in western Ohio, and all appointments westward through Indiana and Illinois. Most of the roads, where there were any, through the new country were so poor that Zinzer was frequently dependent upon his compass to find his destination.

Preaching in this pioneer period involved prolonged absences from home. During the first thirty years of the Church, preachers did not move their families to the circuits where conference had stationed them, in part, because of the lack of parsonages. Much of their time was spent on horseback, but even that time was to be redeemed. The saddle became the study of these early home missionaries, the saddlebags their libraries, and while their dependable horses ambled down the trails they read and read more, especially from the Bible. Young preachers, and older ones too, preached their sermons aloud to the trees, or orally praised God as they traversed the long trails. “In the afternoon,” John Dreisbach wrote in his diary, “I felt God’s blessing while on my journey in the rain, on an ungraded and muddy road so that I could rejoice upon my horse.” His successors, driving enclosed

TWO OF THE FOUNDERS OF THE MISSIONARY SOCIETY OF THE EVANGELICAL CHURCH



REV. JOHN SEYBERT

First President  
First Bishop of The Evangelical Association  
Born July 7, 1791; died January 4, 1860; Bishop 1839-60

"During the period of his ministry this indomitable servant of God traveled about one hundred and seventy-five thousand miles (not on trains), made about forty-six thousand pastoral visits, attended about eight thousand prayer and class meetings, visited about ten thousand sick, and preached almost ten thousand times."



REV. W. W. ORWIG  
First Corresponding Secretary

"The first elected president of the Missionary Society. He served the church as editor, publisher, theologian and Bishop. With rare vision he perceived the necessity of missionary organization and above all others was the moving spirit in the organization of the denominational Missionary Society."



cars down four-lane super-highways at fifty miles an hour rarely discover such blessings in travel!

Not all people welcomed or appreciated this frontier preacher, and not infrequently he was the victim of malice or mischief. Meetings were broken up by throwing cayenne pepper on the heated stoves, or throwing frightened cats, or dogs or chickens through open windows. The chimney stuffed with hay by pranksters smoked out more than one meeting. On one occasion when W. W. Orwig was challenged to a fist fight by a village tough, a "good sister" threw a lard lamp at the would-be assailant, and the preacher was saved. Though the missionaries were slandered and attacked, and threats were made against their lives, they had work to do, and they did it.

Recompense for service was shamefully small. This in part is explainable by the Evangelical frontiers-man's aversion to an "hireling ministry," and to the fact that many Evangelicals were recruited from denominations where preachers earned their livelihood by working at some trade. Whatever these Evangelical missionaries received was divided equally among them. In 1811 each received \$29.11. In 1827 the offerings for the preachers totaled \$922.55 which was divided equally among the twenty preachers. These home missionaries were called many evil names by their bitter enemies, but never once was the charge of selfishness, or avarice raised against them.

The Evangelical missionary who carried the Gospel westward had one consuming purpose, and that was to serve God. Seybert's entry in his journal is illustrative:

"I herewith serve notice that I am not to be looked for in the rear of the race, but must be sought for pretty well in the front, where the ice is being broken."

Confronted by powers and principalities which would have overborne all but the stronghearted, these men met overwhelming hazards with a joyous song in their hearts. J. J. Kopp, one of them, expressed their mind:

"I count myself fortunate to have the opportunity to convey the word of the Cross to many of my fellow countrymen. . . ."



## CHAPTER II

### THE MISSIONARY SOCIETY: WHAT IT IS AND WHAT IT DOES

FROM the day the first colonists landed on this continent until the beginning of the nineteenth century, American Christianity had been the willing recipient of many missionary favors but only intermittently had a missionary mindedness expressed itself on this side of the Atlantic. However the first thirty years of the last century marks the emergence of an enthusiastic missionary zeal among most Christian groups in the new nation. In 1800 The Missionary Society of Connecticut, a Congregational organization, sent David Bacon "afoot and alone with no more luggage than he could carry on his person" to the West. Two years later both the Presbyterians and the Baptists organized denominational missionary societies. Three years after the first Evangelical General Conference convened at New Berlin, the Methodist Missionary Society came into being. Most of these organizations sought to convey the Gospel to the settlers on the frontier, and to the American Indian. But in 1812 a latent interest in foreign missions became more expressive when a group of theological students at Andover Seminary banded together in prayer which inspired the organization of the American Board of Commissioners for Foreign Missions, a body committed to the task of sending missionaries to non-Christian lands. The organization of a number of denominational foreign missionary societies followed. In a religious world quickened by this spirit, the Evangelical Church found itself during its immaturity, and as the little society came to greater strength it confronted the desire to have a missionary society of its own.

#### ANTECEDENTS OF THE MISSIONARY SOCIETY

The inauguration of *Der Christliche Botschafter*, now the oldest German denominational church paper in America, in January, 1836, provided a most valuable medium for the agitation of the

missionary cause and the dissemination of missionary knowledge throughout the denomination. In its columns a group of ministers plead the cause of organized missions—the same group which successfully prevailed upon the Eastern Conference meeting at Orwigsburg on March 28, 1838, to organize a conference missionary society. A constitution was adopted for "The German Evangelical Missionary Society of North America" which declared the expansion of Christ's kingdom on earth and the collection of money toward that end to be the two purposes of the Society. Each member was pledged to contribute annually to the budget. The first elected officers were: W. W. Orwig, president; J. P. Leib, vice president; J. Vogelbach, secretary; Thomas Buck, treasurer. The constitution provided that an annual meeting be held the evening before the opening of annual conference. Besides, all clerical members of the Society were authorized to act as agents of the Society, and to organize local auxiliaries (*hilfsverein*). Before a year elapsed, auxiliaries had been organized in Lebanon, New Berlin, Nittany Valley in addition to the one at Orwigsburg, which was the first and served as the model for the others.

It was on May 19, 1838, that the "Evangelical Missionary Society of Orwigsburg" came into being under the guidance of Pastor W. W. Orwig. A constitution made the necessary provisions for officers, and Jacob Hammer and Karl Haseler became president and secretary respectively. Each member was pledged to contribute annually "as he pleases." Missionary enthusiasm manifested itself not only in the organization, but in the \$65.00 offering received at the organizing meeting. "Especially was it remarkable how the sisters, not excepting such as were widows, who had to earn their own sustenance with their hands, as also the children, did their part willingly for the glory of God to praise their Creator."

*Der Christliche Botschafter* gave enthusiastic aid to this promising movement. "It makes us happy," wrote the editor, "to note that here and there in the Evangelical Association, among the laymen and preachers a missionary spirit begins to rise." He proposed that the new society support a missionary in New York City. He offered eight suggestions for marshaling further sup-

port for the movement. First: let each man think of the uncertainty of his own life. Second: let each consider the value of one undying soul. Third: let each remember that two-thirds of mankind are still non-Christian, while many nominal Christians are little better than heathen. Fourth: let each preacher acquaint himself with the world-wide missionary situation, and fifth: preach at least one missionary sermon annually at each preaching place. Sixth: let no camp meetings go by without a missionary sermon. Seventh: let every local preacher unstintingly support the local auxiliary. And, eighth: let everyone join in prayer for the spread of the Gospel and the coming of God's Kingdom on earth.

During the Christmas season, 1838, when special services were being held in Orwigsburg, a group of determined preachers and laymen gathered at the parsonage home of W. W. Orwig. Inspired by the already functioning Eastern Conference Missionary Society, and its several auxiliaries, they agreed that a denominational missionary society should be organized, and appointed Revs. W. W. Orwig, J. A. Brickley, and John Seybert to draft a constitution. This committee reported to the informal group which had appointed it on March 1, 1839, in John Dunkel's home, and was instructed to present the constitution to the approaching General Conference.

#### DOMINANT PERSONALITIES

Among those most zealous in promoting the missionary organization was Rev. Jacob T. Vogelbach who had been born in Germany, and, following some training in the Fatherland, had gone to Basel to enroll in the Mission Institute. Upon his migration to America he settled in Philadelphia, and in 1836 joined the Evangelical Association and threw himself heartily into the rising missionary movement.

When William W. Orwig and his mother left their home in Union County to visit friends near Orwigsburg in 1824, they little expected to become witnesses of a fervent revival meeting. Less did they suspect that in 1827 Orwig would be entering the ministry. Orwig served the church faithfully as editor, publisher,

and theologian. He supported the cause of denominational schools when that was unpopular in the church. With rare vision he perceived the need of a missionary organization, and his indefatigable labors toward that goal make it clear that he, above all others, was the moving spirit in the organization of the denominational missionary society.

If Orwig's was the will which fathered the Missionary Society, John Seybert's great heart gave creative life and dynamic to the new organization. Though converted at nineteen years of age, he was nearly thirty when he began preaching and none was ever less sure of his abilities and more sure of his message. During the third year of his ministry a spiritual quickening took place at Orwigsburg which eventually resuscitated a laggard church. Four years after he began preaching he was elected presiding elder.

Seybert lived wholly for the Kingdom. He deliberately abjured marriage because he believed it unfair to saddle responsibilities incidental to home life upon a wife while he rode afar, proclaiming the Gospel he was called to preach. His body, his estate, his life was a living sacrifice which he in humility accounted but his reasonable service. In 1833 this unusual selfless man resigned the presiding eldership to become a missionary in northwestern Pennsylvania where conference sent him to make his own circuit. A year later, April 14, 1834, he wrote in his journal:

"I have now served one year as a missionary on Erie Mission, and have succeeded by the help of God, in spite of the devil and all opposers in opening twenty new preaching places, and have received one hundred and twenty members into church, of whom at least one hundred were soundly converted during the year. I traveled on horseback a distance of 3,011 miles; preached two hundred and eighteen times, and founded seven societies in which the Lord is worshiped in spirit and in truth. To God alone be all the honor."

Little wonder that in 1839 John Seybert became both the first bishop of the Evangelical Church, and the first president of the

denominational missionary society. As a missionary-bishop he served and lived: and when he died even the statistics of the church bore noble tribute to his fruitful service, and that which he inspired in others. On that eventful day, June 21, 1810, when, as he was wont to describe it, "The Lord converted me deep into Eternal Life," the denomination could boast but five able bodied preachers, and 429 members: in 1860 there were 320 itinerants, 268 local preachers, and above 40,000 members.

#### ORGANIZATION OF THE MISSIONARY SOCIETY

At Millheim, on March 25, 1839, an epochal general conference convened. It elected the first bishop: it authorized the organization of the Ohio Conference. Besides, it brought into being "The Missionary Society of the Evangelical Association of North America," and approved the constitution consisting of eleven articles which Orwig's committee submitted. The constitution announced the purpose of the organization was to aid the conferences in a practical manner to serve their missionary work in the United States, "and other places" (signifying Canada). Membership was confined to Evangelicals who paid \$2 annually, or purchased a \$25 life membership. The officers were numerically adequate at least, for the society was to have a president, three vice presidents, a secretary, recording secretary, and a treasurer! An annual meeting was designated to be held the third Tuesday of April, at New Berlin: twenty-five constituted a quorum. Subordinate to this Parent Society, as it came to be called, branch societies were to be formed within each annual conference: these were obliged to report annually to the Parent Society, while that body reported quadrennially to the General Conference. The first staff of officers were: Bishop John Seybert, president; Jacob Berger, Daniel Berger, and George Brickley, vice presidents; S. G. Miller, secretary; W. W. Orwig, corresponding secretary; and John Dunkel, treasurer.

#### CONSTITUTIONAL DEVELOPMENTS

The denominational society organized in 1839 with its subsidiary branches in conferences and local churches was a poorly

organized society, fitted to do little more than raise some money for missions, and provide a minimum of missionary education. Each conference auxiliary was sovereign and independent, appropriating and spending missionary money as it chose. Nevertheless it heroically sought to fulfill its duty. The first annual meeting met April 21, 1840, in New Berlin. A committee was appointed to secure incorporation for the Society, and in June, 1841, it was announced that Judge Ellis Lewis, of the Common Pleas Court of Union County, had granted the petition of Charles Hammer, and the Society was legally incorporated.

The first constitution of the Society was to remain open to general amendment until General Conference, 1843: thereafter it could be modified only by General Conference upon the petition of its officers. By 1843 the annual meeting was changed to the month of May, the quorum was reduced, and the number of vice presidents and secretaries was limited to one each.

The established Germany Mission, and the rapidly expanding West by the mid-century prompted endeavors to amend the constitution of the Missionary Society. Josiah Kanaga proposed the creation of a "Frontier Department" which Bishop Joseph Long vigorously denounced as the product of "misguided zeal . . . not according to knowledge," inasmuch as the church already had a Missionary Society. Instead the Bishop proposed the appointment of a general missionary supervisor, and the enlargement of the powers of the Parent Society over the conference auxiliaries. The expansion of the mission work into Europe, the increase of conference auxiliaries, the lively prospect of the establishment of a mission in some non-Christian land, and problems contingent upon programs of evangelization in the trans-Mississippi country—all of which had emerged since the founding of the Society—prompted the feeling that the constitution should be revised.

General Conference meeting in Naperville in October, 1859, recognized the new circumstances confronting the Society, and materially changed the constitution of the Missionary Society by providing first of all for the election of a Corresponding Secretary who should devote his whole time to denominational mission-

ary work. Rev. Reuben Yeakel was elected to this newly created post and enthusiastically took to disseminating missionary intelligence, collecting money, exposing spurious and false misconceptions and rumors and seeking new fields for evangelization. Yeakel served only one term before accepting another position in the denomination, but during his four years' service he established the basic lines of activity which his successors followed for fifty years. In 1915 the office of Corresponding Secretary was abolished when Rev. B. R. Wiener was elected "Field Secretary" and charged with the task of missionary education, and Rev. George Johnson became "Executive Secretary and Treasurer."

Of equal importance was the creation, in 1859, of a "General Missionary Committee," or Board, consisting of the bishops of the church, the Corresponding Secretary, plus one person elected by each conference missionary auxiliary, which had the responsibility for the direction and management of all the missions, home and foreign, not specifically under the direction of any one conference. The mission funds of the whole church were subordinated to this Board which in turn, was enjoined to meet annually to inspect the status of the work, direct it, and make suitable appropriation of funds for its development. The Board did not aim to regulate individual missions within the conferences, but it did regulate and account for moneys for them. Further, the Executive Committee was established with significant powers. This total action by general conference fundamentally re-established the Missionary Society, and gave to it the essential characteristics which continue in the current organization. At Pittsburgh, November 15, 1860, the Board met for its first session, and viewed with satisfaction the seventeen new missions which had been established during the year under the new plan, and also voted to found a foreign mission either in Central Africa or India.

By this constitutional revision, the Board did not supplant the Missionary Society, nor the Society the Board. The Society continued its meetings, urged the creation of auxiliary societies and received new members while the Board exercised jurisdiction

over its charges at home and abroad. Despite a few initial misunderstandings and misinterpretations, the revision of 1859 was an achievement. There resulted a more efficient management of denominational missionary endeavors, and the representative delegation on the Board removed the rumored charges of "sectionalism." Mission work previously done independently by the several conferences, was now assumed by the Society and managed by the Board.

In 1874 the older and stronger conferences, sensing a basic injustice in a plan which gave the weaker conferences equal representation on the Board with themselves, proposed a redistribution of representation but in 1879 the proposal was announced as "definitely postponed." By 1887 there were twenty-five conference auxiliaries whose delegates constituted a cumbersome and unwieldy Board. It was determined that the Board, no longer the Society, should elect the Executive Committee, which was rapidly becoming the active, directive authority in the Board.

#### ORIGINS OF WOMAN'S MISSIONARY WORK

Meanwhile the women of the Evangelical Church were manifesting a determination and interest in the privileges and responsibilities of sharing the Gospel. The story of the Woman's Missionary Society supports the adage that "if at first you don't succeed, try, try again." One of the earliest promoters of woman's missionary work in the Evangelical Church was Jacob T. Vogelbach, pastor of Immanuel Church, Philadelphia. Under his guidance, November 11, 1839, a group of ladies organized "The Woman's Missionary Society of Immanuel Evangelical Church in Philadelphia." Mrs. Catherine Grafenstein was elected president of this pioneer society which enrolled sixty charter members. To collect and earn money for the support of the Eastern Conference Missionary Society was the alleged purpose of the society. Another provision of the constitution named the pastor and two laymen as "councillors" of the organization. The Woman's Society announced its willingness to accept gifts, not only of cash, but of rings, bracelets, or buckles which might

be exchanged into missionary money. Besides, each member was expected to make goods for sale, the profits of which would flow into the treasury enabling the treasurer to buy more raw materials for the making of still more goods. The constitution generously made allowance for the one-talented woman who could not sew or knit: she might read missionary literature to her sisters, while they were busy with their needles! The pastor appears to have been largely responsible for this society, at least upon his departure from Immanuel Church, the Woman's Society completely disappeared.

It was the correspondence of Miss Rachel Hudson, missionary to Japan, which rekindled the missionary mind among Evangelical women. From Tokyo she described the helpful ways in which the women of American Baptist and Methodist churches were supporting mission enterprises in Japan, and concluded: "May the women of the Evangelical Association go and do likewise." The appeal found cordial response in the heart of Miss Ella Yost who addressed a "Call to the Women of Our Church" which concluded with the blunt question: "Is there any reason why a Woman's Missionary Society should not be formed in our church?" Her design was to have a society independent only in the maintenance of itself, in all else coöperating with the established missionary agencies of the denomination. Mrs. E. H. Kleinfelter and Miss Elizabeth Wagoner were first to join her. Editor Jacob Hartzler of *The Evangelical Messenger* threw the weight of his journal in favor of the proposal, believing that these female societies would increase missionary information, interest, zeal and contributions.

Full of great hope, the petitioners went to the Board of Missions meeting in 1878. After being informed that the interests of the whole church opposed such an organization, and that there was no need for it, and that the existing missionary organization was perfectly adequate to take care of every legitimate missionary effort it was perfectly clear to the disappointed leaders that neither approval nor encouragement were to be expected from the Board.

Disappointed but undaunted, the agitation for a Woman's

Missionary Society continued, and new recruits were enrolled—among them Minerva Strawman (Mrs. E. M. Spreng) and Kate Kleinfelter (Mrs. H. J. Bowman). At distant points in the church preachers in district meetings expressed their approval of the idea, and the Board in 1880 was confronted with another petition, and this time it was granted though not unanimously. Realistically the situation was this. The Board was faced with a mounting indebtedness. Here was a proposed organization which aimed at a "more effectual support of the missionary cause." Certainly Woman's Missionary Societies would do no harm, and they might produce missionary money—and in this very practical mood, approval of Woman's Missionary Societies was voted in 1880. Almost simultaneously in South Chicago, Illinois, where Rev. W. H. Fouke was pastor, and in Lindsey, Ohio, where Rev. A. Strawman was pastor, local societies were organized on October 13, 1880. February 6, 1881, a society was organized at Cleveland Calvary Church, and at Freeport, Illinois. The first Tuesday in May another was organized in Naperville. At Pine Grove, Pennsylvania, in 1882 the first society in the East Pennsylvania Conference was organized. February, 1881, Treasurer W. Yost received \$7.00 from the treasurer of the Lindsey society which was but the beginning of a great and dependable stream of support which the Woman's Missionary Society has poured into the coffers of the General Society.

By 1882 several voices in Ohio and Illinois were declaring that the scattered woman's societies should be gathered under a constitution and Board of their own, which of course, should be subordinate to the General Board. Again Mrs. Ella Yost Preyer took the initiative, and the Cleveland society instructed Mrs. W. H. Hammer to inform all the individual societies that a convention would be held in Cleveland, June 3, 1883, to draft an appeal to General Conference to permit their organization as an auxiliary to the Parent Society. Though the issue was keenly contested, General Conference approved it, and the Board in 1884 ratified the constitution of the Woman's Missionary Society.

During the years that followed the W. M. S. supported the

Board with steadily increasing generosity and self-sacrifice. The unfortunate division within the denomination also divided the W. M. S. It slowly dawned upon both Boards that an organization which contributed so liberally should be awarded representation on the Board. In 1894 Mrs. C. F. Rassweiler of Naperville became the first woman's representative in the one church: Mrs. E. M. Spreng in 1906 was awarded that distinction in the other. In the constitution adopted at the merger in 1922 the W. M. S. representation on the Board was increased from one to two.

At the meeting of the Executive Committee, June 18, 1930, a committee was appointed to seek to eliminate organizational overlapping, especially between the Board of Missions and the Woman's Board. This committee presented, and General Conference approved a plan by which the W. M. S. has become a department of the Board. This change in status has not affected the branch or conference organization of the W. M. S. but it has permitted the centralization of denominational missionary administration in the Board of Missions. The advantages of the new arrangement may be realized by citing one situation. Before 1930 the single lady missionaries in most cases were *supported* by the Woman's Board, but *appointed* by the General Board. All confusion arising from such dual administration was erased in 1930 when the W. M. S. was changed from an auxiliary of the General Board to a department thereof.

#### LAYMEN SHARE LEADERSHIP

The appearance of the layman in Board membership not only indicated the enlistment of executive skills in missionary administration, but marked an important epoch in the life of the church. Laymen had been on the Board in post-Civil War days, 1867-1870, but for undesignated reasons were dropped. When Evangelicals were divided into two denominations in 1891, each group sought to elicit the interest and service of its laymen. In 1891 the United Evangelical Church in General Conference approved a constitution for a denominational missionary society which differed from that of the Evangelical Association in one

point; provision was made for lay membership on the Board. In 1893 the constitution was changed to permit the addition of three laymen to the Executive Committee. Meanwhile, the Evangelical Association in 1895 voted to divide the denomination into four districts, in each of which two laymen should be nominated, of whom General Conference would elect one from each to membership in the Board of Missions. Messrs. W. Grote, F. Hanke, H. Buchtenkirken, and W. Nagele became the first lay members of the Board. Subsequently the constitution was amended to permit six lay members; in 1919 it was extended to eight; and in 1922 to ten.

#### CHURCH UNION ENLARGES SCOPE

By virtue of the happy union of the Evangelical Association and the United Evangelical Church, "The Missionary Society of the Evangelical Church" became the legal successor of both "The Missionary Society of the Evangelical Association of North America," and "The Society for Home and Foreign Missions of the United Evangelical Church." The initial officers of this new organization were Bishop S. C. Breyfogel, president; Bishops M. T. Maze, L. H. Seager, and Rev. J. H. Keagle, vice presidents; G. E. Epp, executive secretary-treasurer with B. H. Niebel executive secretary and recording secretary; and B. R. Wiener, field secretary. The new constitution followed in general the pattern of the former ones. The stated purpose was enlarged by the incorporation of the following: "to disseminate missionary information, and inspire missionary enthusiasm." The clergy of the church were enjoined to pay an annual fee to the Society. The Board was increased by the addition of a second representative from the W. M. S., and two additional laymen. The provision for the formation of an Investment Committee was a new element. The newly constituted Executive Committee was to include the officers, three bishops, two representatives from the W. M. S., plus three ministers and two laymen elected annually by the Board. Numerous older and outgrown provisions, like that one calling on each missionary to render an annual report, were eliminated.

It soon became evident that a simplification of denominational administration would be as beneficial as it was desirable. A designated committee drafted a new constitution for the Missionary Society which was approved by the Board, and then by the General Conference in 1930. This is substantially the constitution of the Missionary Society today, though in 1934 the Board was further enlarged by adding to it the General Secretary of the Board of Christian Education, and a member of the editorial staff of the denominational periodicals.

Every member of the Evangelical Church is also a member of the Missionary Society of the Evangelical Church. The officers of the Society are: a president, two vice presidents, an executive secretary-treasurer, and a field secretary, all of whom are elected quadrennially. The responsibilities of the Society are administered by a Board consisting of the active bishops of the church, the executive and field secretaries, the Secretary of Christian Education, two editors, five laymen elected by General Conference, the officers of the W. M. S., one delegate from each W. M. S. conference branch, and one from each Conference Missionary Society. The Board meets biennially. This Board has definite functions. It annually reviews the denominational work, and makes appropriations. It is empowered to found new missions and to weigh petitions from the conference missionary societies. It may borrow and loan money.

#### EARLY METHODS OF FINANCE

Few chapters in the story of the Missionary Society are more interesting than that which tells of the manifold methods by which the Society has been supported. In the early societies, local, conference and general, membership was voluntary but in each case membership involved an annual contribution, and people were urged to join several societies. Prayers for missions were solicited, but praying was not enough. "Many let down the net," Rev. C. F. Reisner wrote, "but not on the right side. They will only pray but not give: however, their prayers will not be answered. Praying and giving is to seize the net with both hands." The grim fact was that the local auxiliaries, despite

periodic endeavors by the conferences to inject new vitality into them, were no longer adequate to finance the needs of the growing Missionary Society. Central Pennsylvania Conference in 1849 struck out on a new venture:

*"Resolved,* That each preacher . . . endeavor to obtain from every member an average of at least two cents per month, or twenty-four cents per annum for the cause of our missions. It shall therefore be the duty of every preacher in charge as assisted by the Presiding Elder to form each class on his field of labor into a missionary auxiliary."

Augmenting what was received in this fashion, were the collections received at monthly missionary prayer-meetings, or those received on a Sunday designated by annual conference as the occasion for a missionary sermon and offering.

Both membership fees and the irregular missionary offerings were quite inadequate to finance the increasing work of the Missionary Society. A common practice among debt-ladened congregations in the mid-nineteenth century was to send out collectors, with the permission of the annual conference, to gather contributions from neighboring churches, so the suggestion from Simon Wolf in 1853 was a natural one. He proposed that each conference appoint a traveling missionary agent whose duty it would be to preach the Gospel and collect money for the conference auxiliary. This idea finally issued in the election of a Corresponding Secretary for the Missionary Society in 1859. It was spring, 1860, before Yeakel began his work, but by summer he was making extensive trips through the western conferences, preaching in churches and at camp meetings, and always collecting cash and pledges for the Missionary Treasury. At the close of his first quadrennium Yeakel was elected editor of Sunday-school literature, but during his single term of service the Corresponding Secretary became, and remained until the office disappeared, a collector for the Missionary Society.

Strange and unsolicited gifts were given the Missionary Society particularly on the frontier where cash was not too common. At an Ohio camp meeting in 1845 one devout Evangelical gave

the Society a horse, and J. G. Zinzer declared "the example of this brother is very exemplary." Not infrequently new converts, or old ones under the persistent proclamation that jewelry belongs to the "world, the flesh and the devil" contributed rings, watches, bracelets and necklaces. Upon the order of the Society the treasurer was directed to send "to the United States mint for the purpose of converting into coin all the jewelry, etc., sent in for the missionary cause." The following year his report of the transaction concluded with the cynical phrase: "Alas, all is not gold that glitters!" Apple trees, cattle and pigs were designated by their owners, and the proceeds therefrom sent the treasurer. At a missionary meeting at Offerle, Kansas, in 1884, one contributor gave a millet stack, which was just as useful to the Missionary Society as the saddle which a Chicago Evangelical had given in 1877. Children were given "missionary jugs"; or sometimes packets of seeds, or a setting of eggs with the understanding that the money from the sale of vegetables or fowl should be "missionary money." For years the treasurer conducted a column in *The Evangelical Messenger* which bore the heading "Missionary Crumbs" in which he faithfully recorded individual contributions to the cause.

#### DEBTS AND DEFICITS

Nevertheless, neither fees, nor offerings for missions in churches and at camp meetings, nor unsolicited gifts were adequate to finance the growing needs of expanding Evangelical missions. To provide adequate money was the primary task of the Corresponding Secretary, yet notwithstanding his best efforts, the Society periodically faced indebtedness. When it reached \$10,000 in 1868 it alarmed the church, and in two years, thanks to the efforts of Corresponding Secretary Yost, it was reduced to a negligible amount. But by 1871 the number of missions increased 200%, while missionary giving rose only 70%. Added missionaries sent to the western plains, and into American cities, besides the new undertaking in the Orient and additional ventures in Europe explain why the missionary debt doubled between 1872 and 1876. Corresponding Secretary Jacob

Young in the latter year launched a Centennial Drive for the Missionary Society, hoping to capitalize upon the spirit attendant upon the one hundredth birthday of the United States, but instead of success the panic of that year with its allied unemployment and hard times, ruined the program and Young resigned. Between 1890 and 1895 the indebtedness leaped from \$57,000 to \$120,178.52, occasioned in part by the rift in the church which removed nearly a third of the membership but preserved all the foreign missions. This appalling debt developed in spite of a Memorial Fund drive which had been launched in 1892. To each contributor was promised a memorial medal about the size of the Columbian half-dollar, which on one face bore the likeness of Columbus, and on the other the phrase "Memorial Missionary Society Evangelical Association, 1893." This effort brought in above \$20,000.

General Conference meeting in Elgin, Illinois, in 1895, deliberately confronted the staggering indebtedness on the Missionary Society, and made these pronouncements: it directed the Missionary Society to abandon missions which showed no promise, to establish no new missions until the indebtedness of \$120,178.52 was liquidated, and to live within its income; it decreed a four-year campaign aiming at the elimination of the debt, and to show its seriousness in the matter, the members of that General Conference individually pledged \$10,335 toward debt reduction. During the remainder of the quadrennium the Missionary Society faithfully held to its purpose, refusing to absorb the Deaconess Society within its operations, and honorably declining to establish missions in Cuba, Porto Rico, and the Philippines.

At the conclusion of the quadrennium Corresponding Secretary T. C. Meckel could report that an aggregate of \$132,000 in cash, notes and pledges had been contributed toward debt reduction of which \$107,000 was already in the treasury. This laudable achievement was not the work of any one individual, but is directly attributable to the corporate determination of the Evangelical Church that the debt must go. The Board during the quadrennium spent from four to seven thousand dollars less per year in Europe, from two to seven thousand less per year in

Japan. Similar economy measures affected the home missionary work. However, restrictive measures alone could not wipe out an accumulated debt: the church had to have, and found new sources of income. During the quadrennium the W. M. S. poured more than \$4,000 annually into the treasury. The Young People's Alliance was recruited, and contributed several thousand dollars annually. In not a few places male missionary societies were organized, such as the Krecker Men's Missionary Society which developed in Calvary Church, Akron, under the counsel of Rev. L. H. Seager. Instructive missionary meetings were held monthly, and at each opportunity was given to contribute toward missions. In general the denominational organization, from the episcopacy down, unanimously and emphatically expressed a determined will to liquidate this debt. The Corresponding Secretary with his aids, and the host of ministers who aided in the collections labored together arduously. With this determined effort the average missionary contribution per member was seventeen cents higher than during the preceding quadrennium. The whole episode is a glorious illustration of what a company of people can do when together they are fired by one, single, holy purpose.

By 1916 accumulating deficits totaled \$26,922.90. This was liquidated in part as Evangelicals pledged themselves to give "One Day's Income" to the Missionary Society but fundamentally it was liquidated by the generosity of Evangelicals in the post-war period. By 1925 the indebtedness was again mounting: numerous voices clamored for new mission enterprises, and the vigorous extension of the existing ones. Enthusiastically, in 1928 the Board made appropriations totaling \$452,545—an all-time record. In October, 1929, the depression first touched America: a year later Dr. W. L. Bollman became Executive Secretary-Treasurer and was confronted with a situation which grew more tragic and painful. In 1930 the deficit stood at \$77,103.72, and this despite the fact that in 1929 Evangelicals contributed \$71,197.51; the largest Children's Day offering in the history of the church. Widespread solicitation was impracticable; in 1931 Dr. W. L. Bollman reported the reduction of \$43,584.14

in the regular sources of income. Simultaneously, the indebtedness of the Missionary Society, which had been steadily accumulating since 1923, increased to an all time high of \$164,255.81 in 1932. Again determined action was necessary, however painful it might be. In 1932 the Board in regular session at Elkhart, Indiana, voted to operate on a balanced budget. Through private solicitations among Board members at the session in Kitchener, Ontario, through the observance of Sunday-school centennials, and the promotion of the P. K. Fellowship—enrolling Evangelical parsonage born children—in ways such as these money was gathered for the liquidation of the debt. To reduce expenditures of a society which once had an income of more than half a million dollars annually, to a budget of \$224,000 was both difficult and unpleasant. January 1, 1933, the Executive Committee directed the Treasurer to make disbursements to missionaries on a fifty per cent basis. Three months later came the "bank holiday," and in March, 1933, the Missionary Society received only \$2,508.33, the lowest monthly receipt in many years. No missionary salaries were paid. But when a thing is at its worst, it is already getting better—and that was true of the economic health of America. Nevertheless operating within income could not liquidate the indebtedness. In 1933 and 1934 the Board voted that assets from accumulated and other Funds be used to cancel the remaining deficit, and again the Missionary Society stood honorably unencumbered by debt. Since those trying days, the Board by its careful management and generous Evangelicals by their contributions have more than restored the reserve funds which were used.

The century-long operations of the Missionary Society have been made possible by the innumerable contributions of many people, whose self-sacrificing and generous gifts are known to God alone. The Corresponding Secretary was collector extraordinary, and his presence was the occasion for a missionary meeting with pledges and cash offering. Sunday afternoon was the customary time for the conference missionary meeting and people came prayerful and prepared. Cash and pledges often amounted to \$1,500 on that occasion, and as inter-conference

rivalry was cultivated, the totals increased, particularly in the west. In 1900 the Illinois Conference led with an offering of \$2,482.65. In 1903 Canada contributed \$2,720. The small Dakota Conference raised \$3,260 in 1906 which in proportion to her membership far excelled the 1905 record of the Illinois Conference when \$4,200 was given. In 1914 when the Canada Conference raised more than \$7,000 at the Sunday afternoon meeting, the Indiana Conference voted to make "the apportionments to the fields sufficient to balance the amount usually raised on Sunday afternoon." Other conferences followed this leadership, and while the missionary meeting and offering continue on conference Sunday, there is no endeavor to raise thousands of dollars on these occasions.

The eastern conferences grew less responsive to the regular solicitations of the Corresponding Secretary than the western and were readier to accept newer methods of collection. In 1880 Corresponding Secretary Wiest proposed assessing each of the conferences its share in the missionary debt; the Board defeated the plan. In 1882 he reported that the apportionment plan for raising missionary money had been adopted several years before in the East Pennsylvania Conference. Editor Jacob Hartzler vainly proposed that the Missionary Society should "make an annual estimate of the amount needed for our foreign and our frontier missions, and then fix a certain percentage to be paid by every conference missionary society to the parent society." This, he contended, would be preferable to dependence upon the ever-present collector, but many years were to elapse before the church was convinced of the wisdom of this judgment.

In the beginning of the United Evangelical Church the hard circumstances occasioned by the lack of resources to support a full-time Corresponding Secretary compelled that body to seek other techniques for raising missionary money. When Niebel was elected to that office in 1906 its functions were markedly altered. In a sense the successful elimination of the missionary indebtedness during the quadrennium 1895-1899, marked the decline of the Corresponding Secretaryship in the Evangelical Association on the lines established by Yeakel, for it convinced

vast sections and important persons of the denomination that the office interpreted in terms of a person preaching and collecting his way through the denomination, was antiquated. The episcopal message in 1903 urged upon general conference the needfulness of "a change in the manner of securing of funds which would require less labor and sacrifice, and yet be more effectual than our present system," but this, too, bore no immediate results. In 1905 Presiding Elder J. H. Tobias in Kansas commenced lauding the "envelope system" for collecting missionary money. In 1901 Bishop Thomas Bowman bluntly said that in view of the pledges which failed to materialize the office did not pay too well. At the same time Editor S. P. Spreng in *The Evangelical Messenger*, frankly described the office as "cumbersome, laborious, primitive, out of date," adequate perhaps in the earlier days of smaller territory and a limited dissemination of missionary knowledge, but wholly outmoded for the twentieth century. By 1911 the emphasis upon regular and systematic giving grew more pronounced—this materially modified the Corresponding Secretary's responsibility for the collection of funds. T. C. Meckel was the last of the Corresponding Secretaries. The Los Angeles General Conference in 1915 which created the Field and Executive secretaryships of the Missionary Society also bravely launched a new financial structure for the denomination, creating the Commission on Finance to divide receipts and income. Nearly a quadrennium was required to effect the transition to the "Budget Plan," for wide sections of the church doubted its ability to produce the needed moneys. When at the end of the first year it was reported that five annual conferences had contributed nothing, and that Kansas Conference which paid 36% of its apportionment led all the American conferences, those doubts appeared justified. But the succeeding years brought increasing coöperation. The Finance Commission which was charged with the duty of dividing all its benevolent offerings between thirteen treasuries of which the Missionary Treasury was one, has been superseded by the Administrative Council. In 1940 the Missionary Society received 41% of the General Budget: that is \$40,011.40 came into the Missionary

Treasury by way of the Administrative Council. Excluding the W. M. S., the Administrative Council is the source of the largest annual contribution to the Missionary treasury.

#### SPECIAL OFFERINGS

Beginning in 1877 when the missionary debt assumed alarming proportions, a Christmas missionary offering was solicited, but though attempted through successive years it failed in its purpose. In 1892 the Board of the United Evangelical Church designated a Self-Denial Week for the church calendar, and called upon its membership to conclude that week with a missionary offering. This offering continued until the merger of the two Evangelical churches in 1922, and then like the Christmas offering, which had been revived in the United Evangelical Church, it was discontinued.

A very important source of missionary income is the Children's Day and Foreign Day offerings. The beginnings of a missionary offering on Children's Day grew unintentionally out of the general celebration of the centenary of Robert Raikes and his founding of the Sunday school. The editors of the Sunday-school literature, Revs. C. A. Thomas and H. J. Bowman, were designated the committee, and they prepared programs for free distribution throughout the denomination, and appointed June 27, 1880, as the day of celebration. On that first Children's Day an offering was taken for the Sunday School and Tract Union of our church. Such enthusiasm was engendered, that it was determined to continue the observance of Children's Day, and in 1883 General Conference designated the last Sunday in June as Children's Day, and made it a "fixed and disciplinary law" that on this occasion a missionary offering should be received. Through the years, the Children's Day offering has been one of the major sources of income for the Missionary Society, and closely associated with it is the Foreign Day offering.

In 1891 as the Church was desperately seeking additional money, and the missionary debt in the Evangelical Association was mounting, Meckel proposed a Missionary Festival to be observed at the Thanksgiving season when Evangelicals might contribute

a thankoffering to the Missionary Treasury. Though General Conference approved the plan as a means of bringing the general interests of the Board before the denomination, the proceeds of the Missionary Festival remained disappointingly small. The United Evangelical Church began observing Foreign Day in 1911. In 1941 Evangelicals presented an offering of \$39,001.20 on Children's Day; and \$28,581.17 on Foreign Day. By General Conference action both of these offerings are mandatory upon every congregation in the denomination.

#### OTHER SOURCES OF INCOME

The earnings on invested funds which through the years have accumulated from bequests, annuities and special gifts is a third source of income. In 1941 interest on invested funds amounting to \$17,572.61 went into the current budget. A year after the Parent Society was organized steps were taken to acquire the correct legal organization, that the Society might receive bequests. An aggregate of \$10,000 from bequests and matured annuities flows annually directly into the General Treasury. The excess from these sources is placed in a Reserve Account of which only the interest is used. In 1890 the Board inaugurated the Annuity Gift Plan under the direction of Treasurer W. Yost.

Throughout the years there have been those who were generous, and disposed to make contributions either toward the Reserve Fund, or toward some special projects. In Reading, Dr. Isaac C. Detweiler, M.D., was one such. From his early manhood this physician scrupulously contributed a tithe of his income from his growing practice. In 1888 he felt moved to give all his professional fees to a number of noble philanthropic and missionary enterprises. Before his death in 1900 Dr. Detweiler had personally paid for two Evangelical chapels in Japan, and had contributed generously toward the erection of three others, besides his many other gifts. Of a similar liberal spirit were Mr. and Mrs. W. J. Gruhler of Germantown, who munificently shared of their means in the undertakings which took C. N. Dubs to China and C. W. Guinter to Nigeria. Gruhlers and Detweilers presented their gifts unostentatiously. There

are others who have given as much and more to the Missionary Society: these, however, serve as examples of that large unnamed group of missionary-minded, generous "friends" with which the Evangelical Church has been blessed.

Several societies, pervaded with the missionary spirit have given liberally to the missionary treasury. In the late nineteenth century a youth movement of major significance developed in American Christianity which expressed itself in the Evangelical churches as the Young People's Alliance, and the Keystone League of Christian Endeavor. Both of these societies were genuinely saturated with missionary interest, and issuing from them came missionary money and missionaries. As the American conferences took to urban evangelization, nearly every one had its "Y. P. A. Mission." In addition, conference branches of the Y. P. A. contributed liberally to the support of specific home or foreign missionaries, or to the maintenance of deaconesses. At the sixth quadrennial convention in 1911 Secretary Charles R. Rall reported that during the quadrennium the Y. P. A. had raised a total of \$56,692.04 of which \$24,652.45 had gone directly for missionary work. Simultaneously the K. L. C. E. was building a college church at Dallas, Oregon, and a Memorial church in Siangtan, China. One cannot but admire the zeal, and liberality of the youth of that generation who were able to rise above parochial loyalties and self-interest to see the needs of a wide world.

Continuing in its missionary ardor is the W. M. S. with all its affiliated organizations for youth and children. When the friends of the movement were seeking official approval for it, they declared the proposed society would contribute materially to the Treasury of the Parent Society. Opponents of the measure retorted that such offerings would simply be subtracted from that which had been given customarily, and that the total contributions would be no larger. Consequently, when the W. M. S. was organized, emphasis was made upon "extra gifts," and to this day those "extra gifts" have been most generous. In 1941 the total income of the Missionary Society was \$373,026.58 of which the W. M. S. contributed \$147,426.87, which means

that the W. M. S. contributed thirty-nine per cent of the total income.

The Missionary Society was the beneficiary of the Forward Movement launched in 1919 in the Evangelical Association at the instigation of the Board of Missions, and of the Forward Campaign in the United Evangelical Church. These programs had a well-defined six-point program which included a deepening of the faith of the church, the recruiting of a larger and better qualified ministry, a five-year missionary expansion program for both foreign and home missions, and the goal of \$3,500,000 for vital educational, missionary and benevolent denominational enterprises. From the Forward Movement and the Forward Campaign, the Missionary Society received \$485,542.22, of which \$100,000 was set aside as a Permanent Fund, and the remainder allocated to European, Asiatic and North American home missions. Nearly every American conference was a beneficiary of the gift presented the Missionary Society by the Forward Movements.

#### ADMINISTRATIVE PROCEDURE

In the interim between the biennial Board meetings, responsibilities of administration devolve upon the Executive Committee, and the committees constituted by the Board. These are the Investment, Budget, Candidate, Missionary Education, and Stewardship committees. The Executive Committee consists of the officers of the Board, the Bishops, the Editor of *The Evangelical-Messenger*, and four additional members elected by the Board, and five from the W. M. S. This committee always meets biennially in alternate years with the Board meeting, and as many times more as is necessary to fulfill its duties, which are to see that the decisions and measures of the Board are carried into effect, to examine the finances of the Society, to receive reports and generally administer the work of the Missionary Society.

The Candidate Committee has the strategically important work of recommending to the Board, as occasion demands, the names of suitable persons for missionary service. Persons desirous of appointment to a mission field must pass a physical examination at the hands of some physician designated by, or acceptable to

the Board. Besides, they are asked to write a religious autobiography, citing the motives which have prompted them to offer themselves for service, and to provide references. Candidates younger than twenty-two and older than thirty are normally disfavored.

"It is most desirable that those appointed as missionaries should have the same general qualifications which make a Christian worker useful and successful at home: that they should be approved as winners of souls, and that they should possess deep piety of life and spiritual power. It is also essential that candidates shall have thorough training for the class of work they are expected to do."

Appointment by the Board is usually to a Mission, that is, to China, or Nigeria; the Mission in turn appoints to the specific location, or station. The Board allows an unmarried appointee \$200, or double that if married, for "outfit," and pays the traveling expenses of missionaries and their goods to their place of service. If appointees leave the service of the church within five years, for reasons other than illness, they are expected to make an equitable reimbursement for these special allowances. While appointments by the Board are for life, experience has proved that periodic furloughs are needful for the missionaries, and of vast benefit to the church which supports them. Except in Africa where climatic conditions necessitate a briefer term of service, Evangelical male missionaries receive their regular furlough following six consecutive years of service; single lady missionaries return to the homeland for twelve months following each five years of service.

A "Manual" for the foreign missions, and others for the American enterprises, devised by the Board are the bases for missionary administration. Superintendents of the respective missions are elected quadrennially by the Board. In each of the foreign fields there is a Mission, which is comprised of all the foreign missionaries under appointment by the Board within specified territorial limits. Its officers are a Superintendent elected by the Board, and a Secretary and a Treasurer both of

whom are elected by the Mission. The Mission meets at least annually, forwarding its minutes to the Board for the latter's approval. The Mission is empowered to delegate duties to its officers, supervise the work within its territorial limits, judicially administer the funds granted it by the Board, present annually to the Board an accounting of the funds given it, to carry into effect the acts and provisions of the Board, and to station the missionaries.

The prerogatives of the Kentucky Council are quite similar. This body is composed of the supervising Bishop, the appointed missionaries, and one person from each of the local congregations. It convenes quarterly. The Italian Council had similar responsibilities, but its personnel was more diversified, including the bishop of the Central Area, the President and Secretaries of the Board, the President of the W. M. S., the appointed missionaries, one delegate from each congregation, the Mission Superintendent, and two from other churches on the district.

#### MISSIONS IN THE ANNUAL CONFERENCES

But the Missionary Society's operations are not confined to remote places. Every annual conference has its own missionary society, operating within conference bounds, and each is an auxiliary of the Parent Society. Each conference in the denomination is classified as an annual conference.

Annual conferences, in turn, are of three kinds: those receiving missionary aid, which are known as *aided conferences*, and those which do not. Both the *self-supporting*, and aided conferences elect their own officers and enjoy the same proportionate representation in General Conference. Until a conference has at least twelve itinerants, and has achieved at least one-third self-support it remains a *missionary conference*, and its superintendent is appointed by the Board and its representation in General Conference is limited to one minister and one layman. Though agitation for this classification began in 1863, it was not until 1903 that General Conference voted it. Only General Conference can create a missionary conference, and only General Conference can vote it the status of an annual conference.

In missionary, aided, and self-sustaining conferences, individual charges are described as self-supporting or missionary. A charge is the appointment, consisting of one or a number of congregations or churches, to which a preacher is stationed. Any charge which receives money by missionary appropriation toward the payment of its expenses is defined as a mission, and its minister as a missionary. Charges meeting their own running expenses and apportionments without such help are called stations, or circuits. Missions and stations alike each year at annual conference receive their apportionments, and consequently every church, regardless of status, contributes to the conference and general missionary treasuries the support which in turn is used for missionary purposes.

It was simultaneous with the launching of the Parent Society in 1839 that the first missionaries of the Society were appointed: Rev. Christian Hummel went to the Mohawk Valley in New York; Revs. Michael Eis and Christian Holl to Ontario; and on May 3, 1839, Rev. Jacob Borkert entered New York City, the first Evangelical minister in that great commercial center. Today the Missionary Society has on its roster the names of 904 missionaries who are proclaiming the Gospel in Asia, Africa, Europe and North America. The support given the Missionary Society provides the maintenance of 879 missions on four continents. Excluding the three missions and four missionaries in Africa, the 66 missions and 65 missionaries in Asia, the 190 missions and 220 missionaries in Europe, there remain 620 missions and 615 missionaries in North America. In 1941, 5,633 people acknowledged Christ to be their Savior and pledged their purpose to follow Him in His Way in churches supported in part or totally by missionary funds. In the 952 mission church buildings which represent an investment of \$6,641,416, 72,260 Evangelicals, or 29 out of every 100, hold their church membership.

#### SPECIAL PROJECTS

Where the situation was believed to be strategic, and warrantable, and beyond the ability of a conference to bear, the Missionary Society has undertaken special mission projects. So

too, during the years, the W. M. S. has contributed generously to enterprises which it held to be worthy of extraordinary support, and these gifts have brought gracious help in critical moments to enterprises both in America and beyond. The W. M. S. Day of Prayer Offerings in 1920 and 1921 went toward the Denver and Colorado Springs churches, while that of Canadian Evangelicals was given to the Canadian Northwest mission. For an entire quadrennium the W. M. S. raised the missionary appropriation for the Colorado Conference. In 1919 an Evangelical Chicago Mission Commission of nine members was formed to aid conference officials in furthering denominational interests in that great city. From out the funds provided by the Forward Movement numerous churches were given aid by the Missionary Society, among them Trinity church, Chicago, which was voted \$15,000; \$7,500 for the church in Rochester, Minnesota; and \$10,000 for a church in greater New York. In 1922 the W. M. S. volunteered to assume the support for an immigrant missionary, if the Board appointed one. Just as the W. M. S. assumed entire support in the beginnings of the Italian, Kentucky, and Latvian missions, so in 1922 the W. M. S. volunteered to provide the entire support for the Nigerian mission.

#### ENTERING THE NATIONAL CAPITAL

Undoubtedly the best known of all the special projects undertaken by the Board was the mission in Washington, D. C. There is no denomination, large or small, but has at one time or another cast longing eyes at the capital city of these United States, and inwardly committed itself to the purpose of founding a society there. Washington lay outside the scope of the founding fathers of the Evangelical Church, for it was a thriving capital city, while their work took them primarily into rural areas, and inevitably among German-speaking people. But with the Anglicizing of the Evangelical Church, and the development of denominational consciousness and pride, there came the agitation to have our Church represented on the banks of the Potomac.

When General Conference and the Board of Missions, 1863, gave the venture no encouragement, the Central Pennsylvania

Conference in 1864 took steps toward the immediate establishment of a mission in Washington. Rev. J. Henn before the summer was over was relating to the church the difficulties encountered in the critical war times in endeavoring to induce the scattered Germans of the city to attend divine services. In mid-May he had secured a Temperance Hall on E Street, between 9th and 10th Streets, for public worship. In October he joyfully reported the organization of an Evangelical church in Washington, with fifteen charter members—but the mission, he added in perfect frankness, "is and will be for some time to come an expensive mission."

Nothing daunted, the Central Pennsylvania Conference the following year appointed Rev. Jacob Hartzler as collector for a church building in Washington, and invited all the conferences to participate in the venture. Hartzler plunged into his work with characteristic vigor. Effectively he told of the disgraceful circumstances that compelled Missionary Henn to preach the glorious Gospel in a dreary room of a building which bore over its portal, in engraved letters, the words "Dancing Academy," and how Henn was obliged to "break the bread of life in the self-same room where the giddy dancer breaks his stupid legs to the motion of the idiotic quadrille." These pleas left no doubt that a church must be built, and of course not a plain or ordinary one either, for this was the nation's capital. At conference, 1866, Hartzler reported total collections of \$8,000. This total the conference proposed to augment by selling pictures of Bishop Joseph Long—plain for \$1.00, or tinted for \$1.50! A lot was procured on 6th Street, between L and M Streets, and the contract with the architect stipulated the structure should be completed by January, 1867. The Building Committee issued a hearty invitation to the constituency of the Evangelical Church everywhere to visit Washington, observe Congress in session, and participate in the dedicatory exercises.

On dedication day, an Evangelical choir came from Baltimore to provide the music. Bishop Joseph Long was the officiating preacher, and was thoroughly pleased with the serviceable character of the new church, only forty-five by seventy feet in size.

On the lower floor were the class and prayer-meeting rooms; above them was the preaching room, about which there was a commodious gallery. Gas lights provided illumination. In the building, the Bishop said, there was "no swallow's nest for a pulpit, and no lamp for the preacher below the Bible so that he cannot see to read, or hung before his nose so that he cannot see his audience. No splendid and extravagant pillars or unnecessary decorations in the front of the building . . . which perhaps only serve the swallows as a nesting place."

But despite the new edifice the mission did not prosper, and in 1870 when the Central Pennsylvania Conference failed to station a missionary there, the Board reluctantly took the mission. The change in administration did not bring prosperity to the new mission, and when the Atlantic Conference was created, it was given to that body. The Board received the mission back again in 1882, and the following year, feeling that a change in location might provide the necessary vitality, the Board voted to dispose of the 6th Street property, and procure another. At General Conference, 1887, the mission was reported as having been closed, and the property sold.

But the aspirations to be represented in the national capital were not dead. They were voiced again in 1891, but more emphatically in 1922. In 1924 the Board appointed a committee to investigate the feasibility of locating an Evangelical mission in Washington: the following year B. R. Wiener read the report of the investigation, and the Board was so impressed that authority was voted to purchase property at Rittenhouse and Fourth Streets. The W. M. S. promised its financial support to the project. In addition, a committee was appointed "to devise plans by which the entire church in the United States of America may be given an opportunity to contribute to this worthy cause."

In March, 1926, the missionary, Rev. George E. Schnabel, who had been appointed by the bishops, arrived in Washington. A tent was erected on the property which had been purchased, and there the first worship services were held. In those humble surroundings the twenty-six charter members were formally and officially organized into an Evangelical congregation on October

31st. Before organization was achieved, the committee appointed to devise a financial scheme to establish the church reported to the Board, and upon the avowed support of General Conference, 1926, and numerous pledges, the construction of Albright Memorial church was undertaken in the early spring of 1927. On November 6, 1927, the first unit of that church was dedicated. In the subsequent years Evangelical youth living under various flags contributed in the neighborhood of \$35,000 to the building project.

This Evangelical mission has become a thrifty society in the Manor Park section of Washington. Today there are 514 members of the Albright Memorial church, and it is but a matter of time until a sanctuary, comparable in design and beauty to the first unit, will be erected. A second mission has been undertaken in Beverly, D. C., and a third is contemplated in Cheverly. Thus the Evangelical Church, under the initiative of the Missionary Society, has taken her place with the numerous other denominations represented in the capital city of the nation.

At its session in 1940 the Board announced a new plan for aid in establishing or developing missions in strategic centers in North America. Many self-supporting conferences confronted admirable missionary opportunities in urban areas, but because of existing mission responsibilities, could not supply them. In the "Plan for Aid" the Board affirmed its willingness to join in a "coöperative endeavor" with any conference, regardless of status, and its readiness "to appropriate annually a sum not to exceed ten thousand dollars to be used as grants." (The amount was increased to \$20,000 in 1941.) The Missionary Society shares with the local congregation and the annual conference in the community survey, and when that indicates "an opportunity for the establishment or development of a new mission," the Missionary Society with the annual conference and the local congregation commits itself to definite responsibilities. Failure of any of the participating parties to make payments "shall be interpreted as a failure of the plan, and as sufficient reason for the discontinuance of such special missionary grants." The Board has made wise provision for its active participation in all the

significant matters pertinent to the erection of a suitable new church, and the establishment and successful prosecution of a new mission. With this policy the Board of Missions has ventured into a new rôle.

#### MISSIONARY PROMOTION IN THE CHURCH

The critics of missions, like the poor, seem to be ever present. At the time of the organization of the Missionary Society there was decided opposition to it upon the part of a few people. "Some saw it," W. W. Orwig wrote, "a curiosity, or presumption and hoped to bring their stout reason against it." Corresponding Secretary R. Yeakel at certain places in the church found the rumor in circulation that the Missionary Society was paying fat dividends to the holders of life memberships! But after all, outright opposition was less difficult to meet than utter indifference to the missionary cause.

Of course, wherever the Corresponding Secretary spoke the Christian's responsibility for his brother-man, at home or abroad was emphasized. Though it had been proposed much earlier, it was not until 1884 that the Board voted to publish a *Missionary Magazine*, beginning July 1, 1884. It did not actually appear until October, 1886, and when it did, it was the organ of the W. M. S., but it was destined to be short-lived, disappearing with the division of the denomination. In 1895, *Der Evangelische Missionsbote* was published, but interest in an English missionary periodical waned until in 1919, the Board petitioned General Conference for authority to publish a monthly missionary paper. The death of Executive Secretary George Johnson stopped whatever plans were under way, and upon the recommendation of his successor in office, the matter was again referred to General Conference and that body in 1922 declared it "inadvisable at this time to authorize the publication." Since then, while the matter has been agitated several times, it has never won approval.

Not until after the beginning of this century was the significance of missionary education duly recognized. Corresponding Secretary B. H. Niebel urged each church to appoint a Missionary Committee, and that the missionary prayer-meetings be re-



THE CENTENNIAL OF THE ORGANIZATION OF THE MISSIONARY SOCIETY WAS OBSERVED IN OCTOBER, 1938, AT LEMOINE, PA.



vitalized. His columns in the church papers were characteristically pungent, informative, and compelling. He was charged with the task of writing a missionary textbook for the church, a task in which he enlisted the services of Dr. Homer H. Dubs, and which bore the title, "Evangelical Missions." Under B. H. Niebel's inspiration, missions were emphasized at campmeetings, and at Perkasie Park a denominational missionary conference was held in 1915. In the Evangelical Association missionary literature came in abundance off the denominational presses. In 1908 the first Missionary Year Book appeared. Numerous tracts, pamphlets, and leaflets amplified the missionary information contained in the columns of the regular church papers. G. Heinmiller's "Our Mission Fields" went through two editions. In 1914 an appointed "Committee of Eight" distributed 275,000 missionary and stewardship tracts within the Evangelical Church. This committee in 1916 was supplanted by a Committee on Missionary Education, which energetically publicized denominational missionary work and promoted missionary education in the Sunday schools and Y. P. A. In 1917 it persuaded the Sunday schools of the denomination to designate the first Sunday in each month as Missionary Sunday: it urged a missionary committee be appointed in each school: it provided literature. Under its supervision a series of six studies on the beginnings of Evangelical missions were published: brief accounts of the work in Japan and Europe were prepared by Paul S. Mayer and T. C. Meckel, respectively.

In 1925 when the church was celebrating seventy-five years of service in Europe, fifty in Japan, and twenty-five in China, Secretary Epp prepared "Missionary Life Sketches" (missionary biographies) and a few years later, "Missionary Facts and Figures," and also "Flying Trips to Evangelical Mission Fields," all of which were most helpful for mission study classes. Miss Emma Messinger's "Evangelicals at Work" and Secretary Heinmiller's "Along African Trails" were worthwhile additions to the growing missionary literature of the Evangelical Church.

The missionary prayer-meeting appeared in the Evangelical Church shortly after the creation of the Missionary Society, and

was one of the first elements in the early program of missionary education. For more than fifty years the Secretaries, or persons appointed by them, have prepared helpful and illuminating missionary materials which have been published regularly in the church papers for use in the monthly missionary prayer-meetings.

Secretary B. H. Niebel in 1915 had begun to hold missionary conferences in the Platte River Conference in an endeavor to widen the missionary vision of both pastors and people. The Board enlarged upon his plans and devised the Coöperative Missionary Conferences which were promoted by the field secretary, B. R. Wiener. These were meetings lasting several days which aimed to present from the same platform the major denominational interests. At each, speakers included a bishop, a missionary secretary, an officer of the young people's work, an editor, an officer of the W. M. S., and some representative of the Forward Movement. From 1923, when the first such conference was held, the number of these meetings annually increased during the quadrennium until virtually every section of the church was reached by this educational and evangelistic program; altogether more than fifty such conferences were held. When C. H. Stauffacher was called to be Field Secretary in 1926 he continued the coöperative conferences but in a more specialized manner. He made an endeavor to inquire into the missionary intelligence of the church, and answers to his questionnaires revealed signal facts. In many churches there was little missionary information available; in some, none. The most fruitful missionary education was that done under the auspices of the W. M. S. Evangelicals made but slight use of the literature which the Missionary offices prepared. More than half the churches held no missionary prayer-meetings. Confronting these facts, he proposed holding missionary conferences for pastors only.

His successor, Carl Heinmiller, began his work with an endeavor to develop bases for an adequate program for missionary education. His program sought to emphasize Christian missions as the very heart of the Christian movement. During the first quadrennium his endeavors to establish contacts with Evangelical student life guided him toward the establishment of

informative schools of missions which were held on the campuses at Western Union College, the Evangelical School of Theology, and Evangelical Theological Seminary. New literature, new maps, new pictures sought to bring to life the vital, throbbing mission work of the Evangelical Church. On September 13, 1940, the "Mrs. E. M. Spreng Memorial Chair of Missions" was officially established in Evangelical Theological Seminary, and the W. M. S. which had collected a fund of \$52,712 formally transferred its trust to President H. R. Heininger. During the same service Rev. Wilbur C. Harr, B.D., M.A., was installed in the newly founded Chair. A plan which has brought benefit to the entire church was in the action of the Board as revised and stated in 1938 which provided scholarships in our theological seminaries for qualified visiting ministers from our mission fields. Rev. M. Wada of Osaka, Japan, was the first to avail himself of this offer under the revised plan.

#### ECUMENICAL VIEWPOINT

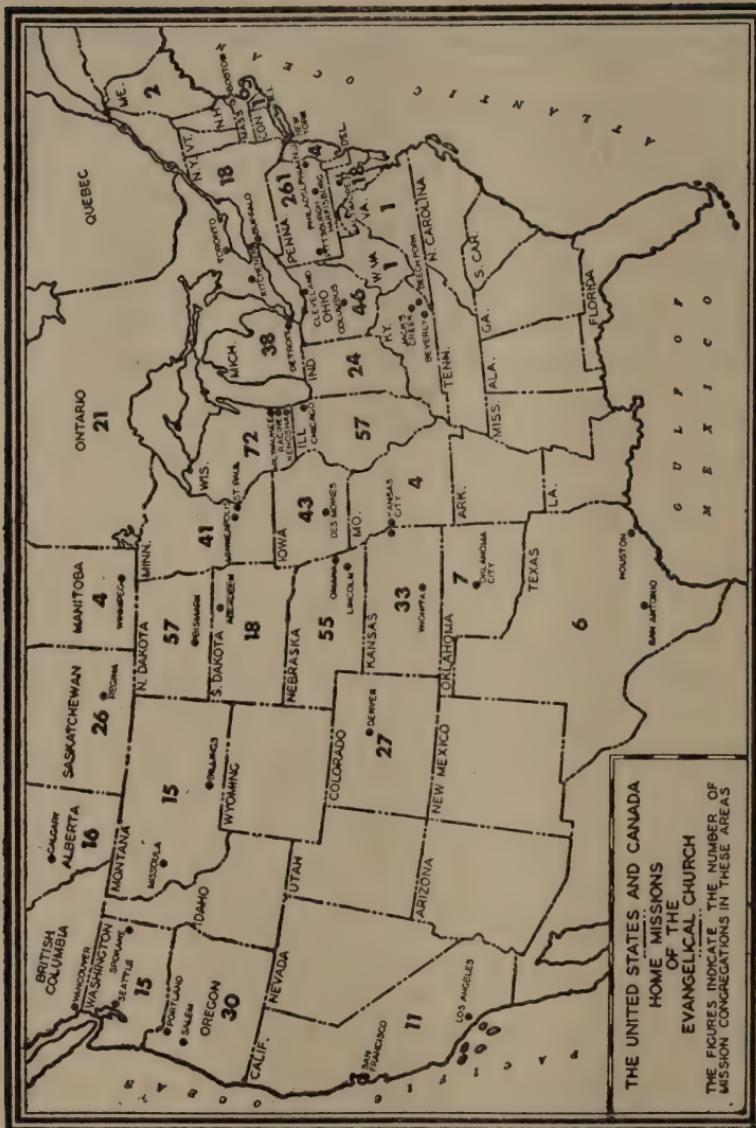
In all its signal work, the Evangelical Church has never yielded to the sectarian notion that it was the only communion in possession of the Eternal Gospel, but from the very beginning of its missionary undertakings has been a participating member in the larger interdenominational missionary societies. The Evangelical Alliance, the great ecumenical movement of the last century, won the loyalty of the Evangelical Church and beginning with 1875, Evangelicals were frequently represented at the meetings. When in the pre-Civil War period the church was casting about for a suitable mission field, the advice of the American Board was gratefully received: when Evangelicals went to China they were wisely guided by esteemed Christian missionary leaders. At the Edinburgh Missionary Council, 1910, the first of the modern ecumenical councils, the Evangelical churches were officially represented by Bishop S. C. Breyfogel, Rev. W. H. Fouke, and Rev. C. Staebler. The Evangelical Church today is a member of both the Home Missions Council and the Foreign Missions Conference of North America. More than a hundred denominations participate in these organizations, the purpose of which is to promote coöperative study, investigation, and enterprise in

home and foreign missions. Twenty-six national conferences of this sort constitute the International Missionary Council which planned and called the Jerusalem meeting in 1928, and the Madras meeting in 1938. At the latter, the Evangelical Church was capably represented by one of her ministers from the "younger churches," Rev. S. Hirono of the Japan Conference. For many years the Evangelical Church has been an active member of the Federal Council of the Churches of Christ in America, and when the World Council of Churches was projected, the Evangelical Church, by the prompt action of its General Conference in 1938, became the first denomination officially to signify its affiliation. On each mission field, as at home, the Evangelical Church is happily coöperating with other denominations in manners contingent upon the circumstances in that field, giving patent testimony to a profound Evangelical conviction that began with the founding of the church, that overarching all denominational lines is the indivisible Savior of us all. It is for the coming of his Kingdom that Evangelicals give, and pray, and serve.

#### A CONSTRUCTIVE FELLOWSHIP

The activities of the Missionary Society during the more than one hundred years that have followed its origin in 1839 are now a matter of historical record. We are today the inheritors of a spirit and morale which is a signal part of a century of brave, faithful efforts. Think of the zealous missionary on the American frontier, and of his brave brother who has gone to uncertain Japan. Recall the uncalculating ardor that sent Evangelicals to chaotic China, or into superstitious Africa, and kept them there. All that the Missionary Society has come to stand for. Visualize an African school, a Japanese kindergarten, or Reutlingen Seminary—they, with the limited medical services in Nigeria and the equipped hospitals in Tungjen and Liling are monuments of the missionary spirit. Even the stark, gaunt ruins of the Emma Dubs Memorial Hospital at Yuhsien, plundered by the fury of wrathful men, is an eloquent memorial to a people who believe that the redeeming God, manifested in Jesus Christ, is concerned for sinful humanity, and yearns for their return to Himself.

How good it is to belong to such a creative, constructive fellowship when so much of the world is organized for suicidal and destructive ends. How satisfying it is to be participants in a society which reaches across broad waters and artificial boundaries to grasp the hands of black and yellow men, and white men living under flags other than our own. The only hope of society and of the world is that men may be led to mount from their self-contained, parochial quarters to the common meeting place. Only in a redemption and a redeemed community which "cometh down out of heaven from God" will there be perfect freedom and peace. To this end our forebears committed themselves: it is also our high calling.



### CHAPTER III

## EVANGELICAL MISSIONS IN NORTH AMERICA: IN THE UNITED STATES OF AMERICA

AT THE conclusion of the American Revolution, the newly-founded nation looked beyond the Allegheny Mountains toward an undeveloped wilderness of prairie and forest land awaiting capture, cultivation and conversion. Impelled westward by the hard times and unemployment following the Revolution, and attracted by the generous purchase-arrangement provided by the government, long lines of people besieged the western land offices, and the phrase "doing a land office business" was coined.

The peak of westward migration followed President Thomas Jefferson's earnest measure purposing to keep America out of the Napoleonic Wars. The Corsican was master of the continent, and Britain of the seas, and American commerce was the object of outrageous robbery by both. Peace-loving Jefferson determined to maintain a policy of commercial nonintercourse with the bellicerants, and in 1807 Congress decreed an embargo upon all shipping bound for foreign ports. With unsuspected suddenness America awoke in the midst of the most painful depression she had ever experienced. Sailors were unemployed as ships rotted at the docks; mills ceased their work; and the granaries of America were bursting with farm produce but there was no market. This economic distress provoked a migration across the Alleghenies the like of which had never been seen.

Rivers teemed with rafts, and roads were filled with men, wagons, and beasts. During one day in a Pennsylvania village 236 wagons and 600 sheep were counted on the road to the west. During a single year 1,200 flatboats passed the Ohio rapids with cargoes of bacon, beef and flour bound down the river. From Lancaster came the report that during one week a hundred families had passed through town on their way to new homes on the frontier. Not only the seaboard, but Europe sent war-weary people across the Atlantic to settle. From four to five

thousand immigrants came annually until 1817 when 22,000 came in a single year. Between 1816 and 1830 nearly half a million Irish, English and Germans came to make their homes in America, and the most of these newcomers went directly to the West. The "Ohio fever" was contagious. One European who witnessed this mass migration wrote "old America seems to be breaking up and moving westward. We are seldom out of sight as we travel this grand track toward the Ohio of family groups behind or before us." By 1830 the population west of the Alleghenies increased from one-tenth to one-third of the nation's total population, as the "giants of the earth" went west to begin life anew.

#### EVANGELICAL MISSIONS IN THE EASTERN STATES

Beginning with its origin in southeastern Pennsylvania, the Evangelical Church, prompted by its Missionary Society, took up the task for which it was ordained. In 1838, Jacob Borkert was sent to the port of disembarkation of most German immigrants, New York City. The succeeding year a more successful enterprise was launched when Jacob Boas was sent to Baltimore, Maryland, where he found an appalling number of irreligious Germans. At the conclusion of a year's effort, he reported that the two Evangelicals with the missionary had labored so profitably that the recently organized church now numbered 215 members, and was seeking a church home of its own. The society was the parent of six churches in and about Baltimore. A unique opportunity presented itself later in the century at Alberton, Maryland, where the Gary Manufacturing Company presented a church and parsonage to the denomination. During the last half of the century, missionaries became more aggressive in crossing the Delaware River and preaching in New Jersey.

It was in 1813 that at conference order, Presiding Elder John Dreisbach with nineteen-year-old Rev. Adam Hennig were commissioned to form a circuit west of the Allegheny Mountains. In April the two set out for Pittsburgh where they crossed the Ohio River, and then because of the scattered character of German settlements they separated for several weeks of independent itineration, later to meet and ride through Westmoreland, Somer-

set and Fayette Counties. In July official and family duties compelled Dreisbach to return East, leaving an inexperienced young preacher alone on the new circuit, but Hennig was equal to the occasion, and succeeding him came other energetic missionaries who extended their services through the rugged and wooded highlands of western Pennsylvania.

Just seventeen years after Hennig's pioneering work, John Seybert moved into northwestern Pennsylvania, organizing the first classes in the vicinity of Warren and Erie. At the conclusion of his first year's work he reported the reception of 121 members into the newly organized Evangelical societies, of whom 100 were converted under his ministry. In 1843, Rev. Levi Eberhart entered Pittsburgh with the intention of establishing a mission among the numerous German population in that town of 30,000. At first a church was rented in Allegheny for \$5 per month: later he was permitted to use the court room in the old Courthouse: but, in 1844, thanks to the leadership of Bishop Joseph Long, a church was erected on Hand Street. While some responded to the work, others were definitely opposed to it, and still others noncommittal and unpredictable. Visiting a woman of the latter type Eberhart reported: "I had to keep one eye on God, and the other on the poker till I was through praying." By 1845 there was a church of fifty-eight members in Pittsburgh, but it was saddled with a \$3,600 indebtedness. The next several years were critical as the whole denomination was implored to come to the rescue of the young mission. But as the crisis passed the church grew rapidly, and in 1851 a new and larger church was erected on High Street which served the congregation for fifty-five years when a new location was procured on the eastern side of the city and a new church built in 1906. Besides sponsoring "daughter missions," this society gave the church Revs. Charles G. Koch and Otto Rall.

What happened in Pittsburgh, subsequently took place in Johnstown and other centers. Foundations were laid by consecrated pioneers, and the work in western Pennsylvania not only became stalwart, but from this area many migrated farther west who carried the Evangelical Church with them. In 1851 the

Pittsburg Conference was created out of the Somerset and Allegheny Districts of the West Pennsylvania Conference, and the Harmony, Erie and Columbia circuits of the Ohio Conference.

During the first years of the last century the government acquired title to western New York lands from the Indians, and the area was thrown open for settlement. Among those infected with the "western fever" was Christian Wolf, who in 1807 migrated from the vicinity of Lewisburg, Pennsylvania, to a farm four miles west of Seneca Falls, New York. Wolf was an Evangelical local preacher, and for five years unaided, sought to induce his neighbors to join him in Christian worship and living. In 1812 the conference sent his nephew, Rev. John Dreisbach, and Rev. Robert McCray to assist him but the war fevers of 1812, coupled with the scattered character of German settlements discouraged the two youths, and they returned to Pennsylvania. Again Wolf carried on alone, and under his patient guidance a class was formed which was the first Evangelical organization outside the bounds of Pennsylvania. In 1816, the day for which he dreamed arrived: conference created the Lake Mission and Rev. Jacob Kleinfelder was stationed on it. The visit of the presiding elder during the summer extended the Evangelical front line beyond Buffalo and into Ontario.

Many times Rev. Joseph Harlacher passed through Buffalo but not before September 5, 1835, had he ventured to preach there. A "Mr. Gumbel" had organized an independent Presbyterian church and it was he who invited Harlacher to preach. When in 1836 Gumbel decided to go west, he offered the work to Harlacher and with the permission of conference, the offer was accepted. Harlacher made the trip from conference at New Berlin to Buffalo by buggy, and with his young wife arrived at his destination to find "no parsonage, no church, not one church member and not a dollar of missionary money to depend on." When the first baby came that winter: "my purse was reduced to two cents, and we were out of butter but I did not tell my wife the condition of my purse." No class was organized that year, but Harlacher was returned. Upon such unswerving conse-

cration which ignored hardship and personal cost, Evangelical work in New York was built.

Two definite areas of missionary work developed. From New York City missionaries worked northward along the Hudson, preaching in towns and villages as far as Albany, where in 1847 with nearly a hundred members in the society a movement to erect a church was inaugurated. This area of the state was served quite independently of that in central and western New York. After the formation of the New York Conference, all the work in the state excepting that in New York City, which was assigned to the Atlantic Conference, was placed under the supervision of this conference. From New York missionaries crossed the Niagara River to enter Ontario. During the last half of the last century missionaries carried the Evangelical Church into Syracuse, Rochester, Olean, and numerous other thriving cities.

The New England mission field is a singular one in that it is the only one which did not have its origin in Evangelical pioneering. The Methodist Church in New England in the last decades of the nineteenth century was rent with divisive contention regarding the doctrine of entire sanctification, and a number of Methodists severed their connections with that church, convinced that it was untrue to Wesley. Contacts were established with the Evangelical Association, and in 1892 three former Methodists were received into the East Pennsylvania Conference. Motivated by the dynamic personality of Rev. Joshua Gill, then editor of *The Christian Witness*, the societies, scattered from Montpelier, Vermont, to Pawtucket, Rhode Island, gained a sense of unity. The Evangelical Association officially organized them into a conference in 1896. It continues as it was in the beginning, an exclusively missionary venture among peoples in the great industrial centers of New England. The sole exception to this is the mission in Kingfield, Maine, which is situated in one of the underchurched rural areas of America.

#### EVANGELICAL MISSIONS IN THE OLD NORTHWEST TERRITORY

The frontier is peculiarly inseparable from American social and religious history. It is less a line of demarcation on a map, or

even a geographical territory which can be charted than it is "a process where civilization was being manufactured out of raw materials and personnel." As this process moved westward across the Mississippi River and into the great plains, there was the perennial rebirth of American life as new waves of immigrants settled just beyond the last frontier.

The human materials which went into the making of the frontier were not always the most desirable. Invariably the frontiers-man belonged to the poorest class of the society he left behind, for men socially and economically satisfied are not inclined to remove and gamble upon an uncertain future. Socially and culturally the frontiersman sprang from the more limited and humble circles. The settlement of the West was a movement for the strong and the brave, for the trip west, coupled with the exposures and risks were hazardous for the young, and doubly so for the aged and infirm. The experience of the Witt family, Evangelicals living near Wheeling, Illinois, whose five children died of disease in as many days, was not too uncommon. The isolation of the frontier, coupled with the separation from the established social and religious authorities bred a self-reliance which easily verged into lawlessness. On the frontier there developed a roughness which was impatient with established tradition and social conventions. In the face of the unpredictable Indians, and the irresponsible raging elements of nature, men lived by their wits, or they did not live. In such circumstances social and moral responsibilities were sometimes most inconvenient. "The East was shocked at the balls, drinking, fighting and the utter disregard of the Sabbath. Pious men were terrified at the drunkenness, the vice, the gambling, the brutal fights, the gouging, the needless duels they beheld on every hand." Many emigrants trekking long miles to their new homes disposed of their religion, just as they dispensed with the nice but needless refinements of the settled communities. Of settlers in St. Charles, Missouri, it was said not one family in fifty had a Bible. One western missionary wrote: "The people came from a land of Bibles and Sabbaths, and ministers and churches, and now they act like freed prisoners. In this free country they fight against God without

fearing men." Bishop Joseph Long confessed his fears that "many of our brethren, if they do not stand their guard, will not progress in the spiritual life as perhaps they may increase in material things."

The American frontier became a challenge to American Christendom. On the frontier were rough, marred souls who needed the guiding and restraining hand of the Christian Church. On the frontier the pioneer preacher saw unrepentant sinners whose future in eternal torment was fixed unless they repented and accepted the Gospel, and how could their salvation be accomplished without preachers? Dimly it was perceived that the frontier would be a vitally influencing factor in the creation of the new society of the future. Scattered through the great mass of frontiers-men whose sole aim was to get rich, was a sprinkling of devout Christians of all denominations. Among them were some pious Evangelicals who sought, even on the rugged frontier, to preserve the integrity of their faith, and the Evangelical Church held it a primary duty to supply, as far as was humanly possible, the spiritual needs of its people. The Germanic character of the Evangelical Church determined that much of its frontier work should follow the streams of German migration westward, though by the time the church crossed the Mississippi, mission work was done among both English and German settlers. The lines of organized development in the Evangelical Church are well defined. From Pennsylvania Evangelicals moved in three directions: the strongest thrust was westward to Ohio, a second thrust was made southward into Virginia, and the last into central New York. In Ohio the German migration tended to divide, one column moving west through central Ohio and Indiana, and thence across southern Illinois toward St. Louis, while the other and larger continued straight west through northern Indiana toward Chicago. From Ohio and New York, Germans moved into Michigan. Additional Germans came to Illinois on the Great Lakes from Buffalo, and large numbers settled along the western shore of Lake Michigan. Germans from Wisconsin, supplemented by some from Ontario, pushed across the Mississippi into Minnesota, and as the century wore on they forged westward into

Dakota, and subsequently into Montana. Meanwhile from Illinois Evangelical colonists moved into Iowa, and on into north-western Missouri, Kansas, and Nebraska. While certain inducements lured settlers into Texas, others even more daring took the long trail to California and Oregon. The story of the march of the Evangelical Church across this continent is not the result of "some divine fluke," as the Greeks used to say, but is the sure fruitage of faithful, prayerful dedication to the will of God. This entire story is like a serial story, for at the end of each epoch of expansion there are the words "to be continued," and the chapter is not yet finished.

Maryland, after a stubborn four-year struggle persuaded the other twelve colonies to adopt a new colonial policy for the new nation. By January, 1781, every state ratified the resolution by which each contributed its "back lands" . . . "for the common good of the United States" out of which subsequently sovereign and independent States might be formed. This new national domain, ceded by the eastern states, consisted of the lands west of Pennsylvania to the Mississippi, and south of the Great Lakes to the Ohio. By an act of 1787 the dying Continental Congress created the provisions by which subsequently five sovereign states were created out of this national domain.

#### *Following the Settlers into Ohio*

Ohio was thrown open to settlement in 1800: in 1803 it possessed the necessary qualifications and was raised to statehood, but before that occurred several pioneer Evangelical families had settled there. Andreas Eby, a local preacher, moved there in 1804 and reported the new country was a wilderness enveloped in a darkness that was both spiritual and moral. Infidelity and unbelief, polygamy and licentiousness were "everywhere": the west reminded him of Babel. Not least disconcerting were the Indians with "their painted faces, ears and noses full of ornaments, and heads decked with the feathers of owls, partly naked and partly clothed; a short knife and a tomahawk in their girdle; a bloodthirsty lot, making their wild penetrating cry which reached through the woods, casting fear amongst us." In 1829

Eby moved to Seneca County, and "the Indians were again our neighbors, and the original inhabitants were as numerous as the whites. West of us was a wilderness of twenty-five miles."

What Eby described, others could confirm, but as this Evangelical migration increased there arose a plea that conference send a missionary to the Ohio country. In 1816 two youths, Hennig and Shower, were sent to organize and serve two circuits. The latter undertook work in the vicinity of Lancaster, but before the close of the year he withdrew from the church. Adam Hennig, who had just turned twenty-eight, left Bedford, Pennsylvania, June 28, 1816. The trip not only was conveying him to his new appointment, but it was his honeymoon as well. The missionary and his bride crossed the Ohio River, and rode west through Mount Pleasant, and Cadiz to New Philadelphia where wholly accidentally he stumbled upon an Evangelical family from Centre County, Pennsylvania. This family, incidentally, constituted his first accessions: others followed. A class was organized in the fall, and at the spring conference he reported a circuit of thirty-two preaching places, and one organized class. Assiduously he sought to win people to Christ as well as to locate the Evangelicals who lived in scattered cabins in sparsely settled sections of the state where only Indian trails threaded the thick woods. "Some of the inhabitants," he wrote, "were as rough and wild as the country—yet I also met with such as had a disposition to hear the Gospel preached in the German language." When the initial successes of Hennig were known, Presiding Elder Henry Niebel paid his first visit to Ohio in the fall of 1816, and brought with him, Rev. John Schilling, who remained during the winter to assist Hennig on his 400-mile circuit.

Thanks to the removal of Evangelicals from Pennsylvania, and to the energetic evangelization by the missionaries, the work in Ohio prospered. It grew to be an almost annual event to appoint a missionary-at-large at conference time to whom the order was given "to seek out a new circuit." As the first societies gained strength, the missionaries moved on into Sandusky, Marion, Seneca and Tuscarawas Counties, while others, equally energetic forged westward into the southern portion of the state. In 1840,

Bishop John Seybert presided over the first session of the Ohio Conference.

#### *Difficult Beginning in Cleveland*

In a most unpretentious manner Evangelical missionaries entered Cleveland. A devoted family of Evangelicals, by name Schnuerer, moved from Buffalo to Cleveland but they were disappointed, and contemplated returning to Buffalo when Rev. Adam Stroh, serving Lake Circuit, "felt moved to visit Cleveland," and quite accidentally met the Schnuerers on the street. Later the missionary and his little flock were attacked with sticks and stones, but they outlasted their tormenters, and in August, 1841, a modest little chapel was dedicated on Hamilton Street, on a lot given by a "stranger." The society grew with discouraging slowness, and after five years of effort the total membership was but thirty-seven. The relocation of the church brought some advantages, but it was not until the removal of the publishing house to Cleveland which brought denominational officials and leaders that the work took vigorous root. As time passed, missions were established, many of them outstripping their parent in strength. What happened in Cleveland, happened in Akron, Canton, and Marion in the fifty years following the formation of the Ohio Conference as missionaries sought to minister to the needs of the growing cities.

#### *Pioneering in Michigan*

Rev. Solomon Altimos, after three years of successful preaching in the Eastern Conference moved to Monroe County, Michigan, in 1838. Unwell though he was, he began preaching and itinerating, though he had no official appointment. He not only found numerous German settlements, but among them some Evangelicals from New York. Doors were opened to him as far north as Detroit, and south to Fort Wayne, Indiana. In the last month of 1838 following a revival meeting at Port Creek, Michigan, he organized the first Evangelical class in the state, and then on January 5, 1839, he preached for the first time in Detroit.

The sudden death of Altimos seriously retarded this enterprise. Only after a warm discussion in the Ohio Conference was it

determined to appoint a missionary to Michigan and in 1845 Rev. George Kaag went to the Ann Arbor Mission. Illness delayed his prompt arrival on his parish, but when he did appear, he went to work energetically, and at the close of his first year reported a three hundred mile circuit, having twelve preaching places, and forty-three members. Bishop John Seybert visited the mission in the autumn of 1839 and was encouraged at the Evangelical prospects. In September Bishop Joseph Long also rode into Detroit where he preached on Sunday. While some missionaries were forging northward into eastern Michigan, others from the Fort Wayne Mission (Indiana) were crossing the state line and preaching effectively in south-central Michigan. In 1857 Evangelical missionaries entered Pontiac and Flint. The year before conference sent its first missionary into Detroit, in the person of Rev. Benjamin Keller. In 1859 his successor, Rev. J. P. Schnatz, reported a society of thirty members in Detroit, who amid the wickedness of the city were enjoying the "pretty church" which had been erected the year before. The difficulties involved in using a Negro Baptist church for morning services, and the city hall for Sunday afternoon meetings had convinced the Evangelicals in Detroit of the need for a church home of their own.

The creation of an annual conference for Michigan by General Conference in 1863 was the end of the initial epoch of missionary adventures, but it marked the beginning of another that has continued. From the outposts established by 1863 Evangelical missionaries continued their march northward and westward. Entering Traverse City the missionary was made glad to find several Evangelicals who had migrated from Canada, nor was he the only one to rejoice thus. When a forest fire burned the homes of some Evangelicals, the denomination took up a collection on their behalf. As the century wore on and population increased missionaries were ever alert to the new duties created by the new day.

#### *Launching Missions in Indiana*

During 1836 and 1837 manifold calls for missionaries came from the central and western parts of Indiana, and also from

the Wabash country, most of which had to be denied because of a lack of men. In 1839, Revs. A. B. Schaefer and Levi Hess rode the Miami Circuit, which then comprised fifteen appointments in as many counties, six of which were in Ohio, and the remaining nine in Indiana. Besides holding the first camp-meeting in Indiana that year, these missionaries made the first Evangelical entrance into Dayton.

By 1841 it was felt wise to form two missions out of the expanding work in Indiana, and the Whitewater and Fort Wayne Missions were established. The next year the former was divided. The new Mt. Carmel Mission advanced through southern Illinois and even seriously proposed work in Cape Girardeau and other points in eastern Missouri. The Fort Wayne Mission advanced into Elkhart and South Bend, while the Wayne Mission moved into Indianapolis and on toward Terre Haute. "Our frontier expands more and more," Schaefer wrote, "and naturally our preachers must labor under more and greater difficulties for their daily rides are frequently from fifteen to forty miles, and stretch over new and unfamiliar roads, and dangerous streams, which allows them little time to read and study."

The General Conference of 1851 voted the establishment of the Indiana Conference, and in the succeeding years the mission work in addition to strengthening what had already been established, and multiplying missions within the state made a significant thrust southward. In 1865 the Indiana Conference with the assistance of the Missionary Society to the extent of \$398 established a mission in Louisville, Kentucky, where later a church building was purchased while Melchior Mayer was missionary. This was presented to the denomination as "the first church in earlier slave territory" and "as a beginning of the Evangelical Association in order to extend our borders toward the Southern states." The mission work in Louisville became a distinct success. Then in 1867, Rev. D. P. Pontius moved to Cleveland, Tennessee, and two years later he was appointed to serve in Chattanooga. In March, 1890, he summoned the church to a program of "marching through Georgia" because in that state, some three miles south of Chattanooga, an Evangelical church would be

ready for dedication, May 23d. Besides this one in Georgia, Pontius organized Evangelical societies in Chattanooga, Knoxville, and Cleveland, Tennessee, and in the latter town, too, an Evangelical church was built. The destructive disturbance in the denomination in 1891 completely ruined the future of this work, and in 1894, Rev. J. H. Kiplinger reported that only three families were still associated with the Evangelical Church in what had once promised to be a fruitful home mission field.

#### *Stalwart Evangelicals Reach Illinois*

On the heels of the Evangelicals who pioneered into Illinois came the untiring missionary. In 1834, Daniel Stanger, a convert under Bishop Seybert's ministry at Warren, Pennsylvania, walked most of the way to Des Plaines, his new home, in the vicinity of Chicago. Within six months his brother Christopher joined him in Illinois. The glowing accounts of the fertility and attractiveness of the Illinois country which these men returned to their friends in Warren, prompted the desire of others to move west. When the pastor, Henry Bucks, was apprised that eight of his families were determined to migrate, he met with them, and urged them to maintain their personal devotions and their prayer and class meetings while they were en route to Illinois. They solemnly assured him that upon their settlement in Illinois they would organize themselves into a class, according to the Discipline.

These emigrants of 1837, the most of whom made the tedious overland trip in ox-drawn Conestoga wagons, settled in three colonies, the larger number remaining in the vicinity of Wheeling where Stanger had settled in 1834. Another group settled along the United States Post Road between Downers Grove and Naperville, while the third went out to western Illinois and made their homes along the Rock River north of Geneseo. When organized the first class numbered twenty-eight; the second, fifteen; and the third, ten. Rev. Jacob Boas, a former pastor of these people was serving the Miami Circuit in 1837, and learning of the migration of his friends, asked and received the consent of his presiding elder to visit them in Illinois. In exactly twenty-two

days he made the trip from southern Ohio to Chicago with horse and buggy, and on July 25, 1837, this first Evangelical missionary to visit Illinois preached in the Stanger home from the appropriate text: "I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." Before his return to Ohio in early December, he had preached at Wheeling, Naperville, Chicago, and at numerous other points.

September 3, 1838, Rev. Matthias Hauert arrived, the first permanent Evangelical missionary in Illinois to care for the increasing number of Evangelicals moving from the East. The next year Rev. Louis Einstel was also sent, but the ague so incapacitated him that in December, 1839, a still unlicensed young preacher, John Lutz by name, was sent to assist him. Before he arrived and settled in Illinois, the first church edifice of Evangelicals in Illinois was erected with hewn logs near Wheeling. This church, faithful to Bishop Seybert's dictum, had "no steeple, no bell, no organ, no choir and no debt." It was dedicated June 20, 1839. These missionaries were attracted to the five-year-old village called Chicago, and soon after the dedication near Wheeling, a church was dedicated in Chicago, the first German-speaking Protestant church in that unlikely looking village. Additional centers of Evangelical strength began to appear around Cedarville, Freeport, Brookville, and Washington, Illinois, and in 1844 the Illinois Conference was organized as the direct result of persistent missionary labor.

The year after the formation of the conference an attempt was made to establish an English mission in western Illinois, but the endeavor proved futile. During succeeding years, endeavors were made to consolidate numerous adjacent preaching places into one place, preferably in a town. The transition from the German to the English language gave greater opportunities for ministering to the needs of the frontier.

#### *John Lutz Goes to Wisconsin*

Rev. John Lutz itinerating north and westward from his parish, centering in Cook County, Illinois, found two classes of men who demanded his attention. The first were Evangelicals who

were pioneering in Wisconsin; the second were unchurched settlers. At the close of the year he sold his faithful horse and made the trip on the Great Lakes to Sandusky, Ohio, where the Ohio Conference convened. There he enthusiastically reported glowing prospects for the western work. Though he became ill with malaria during the conference session, he was nevertheless appointed to a newly formed "Illinois Mission" which should embrace the work in Stephenson County, Illinois, and Milwaukee, Wisconsin. More than a hundred miles of sparsely settled country separated these two points, and the preaching places were widely scattered, but undaunted he went to work. Lutherans in Milwaukee successfully hindered him from procuring a hall for preaching services, nevertheless, he found a hospitable community at Greenfield, some five miles southwest of Milwaukee where, before the year closed, an Evangelical class was organized. Twelve miles northwest of Milwaukee he discovered a community of Pennsylvania Germans who rallied to his ministry. In 1841, Lutz was appointed "missionary to Wisconsin": the following year Revs. Frederich Wahl and G. A. Blank succeeded him. The mission was materially aided when in June, 1844, Joseph Harlacher, after years of pioneering ministry in New York and Ontario, came to settle in Milwaukee. In August Bishop John Seybert dedicated the newly built church in Greenfield, the first Evangelical church in the state.

Meanwhile the vigilant missionaries were seeking to lay foundations in the western part of the state. Bishop Seybert and Rev. J. G. Miller rode together through central and western Wisconsin in a reconnoitering trip. In 1845, Miller went as far north and east as Green Bay and Two Rivers. May 20, 1845, Miller entered and preached in Madison, "the first German preacher" to minister there. Simultaneously, the missionaries from Milwaukee were visiting the prominent towns along Lake Michigan. In 1856 the work in Wisconsin was constituted an annual conference, but before that occurred missionaries were following the settlers who were crossing the Mississippi. In the latter part of the century greater attention was devoted to developing the foundations that had been laid, and to more definite

missionary programs in the larger cities as well as in the sparsely populated forest lands of the North.

#### EVANGELICAL MISSIONS IN THE LOUISIANA PURCHASE TERRITORY

When France ceded to Spain in 1762 all the territories she claimed west of the Mississippi, it was scarcely news, but the report of Spain's secret return of this area to France in 1801 fell like a thunderbolt upon American ears. France at that time was dominated by Napoleon whose fatuous dreams included the founding of a new French nation in the new world. Congress voted war appropriations, but Napoleon, bested by the British navy, changed front and sought cash. He ultimately gave the American negotiators sent by President Jefferson not simply the patch of ground they sought at the mouth of the Mississippi but the entire western half of the Mississippi valley. For \$15,000,000 the United States doubled its territory. The Louisiana Purchase has been divided into thirteen states or parts of states, some of them today being among the most prosperous in the Union. New Englanders especially were incensed at this wanton waste and senseless purchase, and some openly advocated secession from the Union.

##### *Origins in Iowa*

Evangelicals first entered this vast domain in what has come to be the State of Iowa. During 1843, Charles G. Koch visited Iowa, preaching in Muscatine, and west as far as Linn County. During the same year, J. G. Miller, a licentiate on the Cedarville Circuit (Illinois) on several occasions crossed the Mississippi. In fact, in the spring of 1844 Miller sold his horse in Iowa, and then made the river trip down the Mississippi and up the Ohio to reach the Ohio Conference which that year met in Greensburg. This conference stationed Miller at Galena, the center of a circuit embracing fourteen preaching places in Illinois, Wisconsin and Iowa. By November he reported having found German hospitality in Dubuque, and in a settlement about ten miles north of there. At the latter place he reported having preached four times, read the Disciplinary rules, and organized

a society with seventeen charter members. This, Miller pronounced, "the first society west of the Mississippi," and "the furthest frontier of Germans within Indian territory." "O Lord," he continued, "be their protector." In June the next year a movement toward building a church at this place was inaugurated, but it came to fruition tardily. In 1845, Matthias Hauert went to live in Dubuque, but poor health necessitated his early return. His successor in 1846 was an energetic probationer in the ministry, Rev. Jacob J. Esher, who spent two years, the pastoral limit, doing missionary work in Iowa, and labored with marked success. During Esher's first summer there, Bishop John Seybert crossed the Mississippi, and paid the first episcopal visit to this growing frontier area.

As settlement increased, the missionaries earnestly sought to carry forward the Gospel and the church, particularly where Evangelicals had located. When a group from Dauphin County, Pennsylvania, told Bishop John Seybert of their intentions to migrate to Iowa, he assured them a missionary would soon follow them. This group settled near Grandview, and by September, 1852, a class was organized, and on November 27, 1857, a church was dedicated—the first Evangelical church in Iowa. In 1858 Rev. Rudolph Dubs directed the erection of a church at Independence. Another nucleus located near Greencastle where Missionary John G. Miller supervised the erection of a church.

Meanwhile petitions for preachers for Iowa appeared in abundance. Some of these appeals came from west of Muscatine, midway between the Mississippi and the Des Moines Rivers. Some from the fertile prairies one hundred miles west of Dubuque. Some from the vicinity of Des Moines. Abraham Eberhart, living about eighteen miles west of Cedar Rapids wrote: "I intend to put up an index board to show travellers where to turn off the road to come to our house, and if any Evangelical preacher should make it suit to give us a call, we would be very happy." Earnest and fruitful efforts were made to meet these appeals. In 1860, Rev. Henry Lageschulte wrote that whereas four years earlier there had been but a single circuit supplied by five preachers west of the Mississippi, there were now no less

than thirty-two Evangelical preachers in Iowa. But though more missionaries had been recruited for these western calls, many more were drastically needed.

The organization of the Iowa Conference in 1860 provided a new incentive. A sense of State pride current among the missionaries was expressed by one of them: 'It may have been a good thing in Paul's time to say 'I am a Roman,' but it is a better thing to be enabled to say 'I am an Iowan.' " Over the roads, many of which in the spring were black and bottomless, the unsung heroes of American missions went seeking Evangelicals and the unchurched. Rev. J. Schaefele stopping to water his thirsty horse in Waterloo learned that many Germans were in the village, but not a German preacher: Rev. J. W. Mohr was sent, and in such a casual manner the Evangelical Church had its beginnings in Waterloo. Thirty years later another missionary, B. H. Niebel, rode through mud and rain into Story City where one man attended his service, and that man was not a Christian. Niebel stayed and "preached as if the room were full," and an Evangelical circle grew. So the work began, and continued in Iowa.

#### *At the Headwaters of the Mississippi*

Minnesota was granted statehood in 1849. Several years after that the Gagstetter and Laschinger families, loyal Evangelicals in Ontario, moved to Minnesota and settled about five miles south of St. Paul, and, desirous of religious services, appealed to their friends in Canada for a missionary. The Canada Conference referred the matter to Bishop John Seybert who conveyed the appeal to the aggressive Illinois Conference, and when the plea was presented on the conference floor, the preachers subscribed \$120 for the venture in a short time. Rev. J. G. Esslinger was appointed missionary across the Mississippi, but sickness intervened, and six months later Rev. Andrew Tarnutzer was appointed. In November, 1856, he crossed the river at Winona, the first missionary to enter the state, and there he found a small nucleus of Evangelicals. In February, 1857, he passed through St. Paul on his way to the Gagstetter and Laschin-

ger cabins where he preached and on March 2d organized a class. March 7th he returned to St. Paul where he collected a few Evangelicals and organized a society there too. Before the conference year and his return to the newly formed Wisconsin Conference elapsed he had traveled south to the vicinity of Faribault.

Tarnutzer's reports of Minnesota's missionary needs were so persuasive that it was determined to send three additional missionaries—Revs. August Huelster, L. von Wald, and George von Eschen. During the early sixties, the intrepid missionaries pressed on westward toward central Minnesota, unsuspecting the vicious stroke that should fall upon them. The Sioux and kindred Indian tribes had been promised provisions and annual payments of money in return for their claims to the land which they surrendered to the Great White Father in Washington. Evangelicals had frequent and significant contacts with these red men. Rev. J. H. Schmidt, missionary at St. Peter, was one day visited by a savage warrior bearing a sick child in his arms. The Indian's wife had abandoned her family, and the warrior plead that the missionary take the boy, and the Schmidts took the boy and made him one of the family, instructing him in religion and in the English and German languages. In 1861, Rev. C. Lahr, missionary at New Ulm, "the farthest mission in Minnesota," on a trip toward Paynesville visited an Indian village, and later was surprised and pleased to find several of the Indians in attendance at his services in New Ulm.

With the outbreak of the Civil War, the Washington government grew derelict in fulfilling its obligations to the Indians. Too, there were agents who deliberately defrauded the Indians. Rumor said Confederate agents roused the Indians: probably all of these elements together, with a liberal mixture of firewater, account for the brief but furious Indian uprising. With only the slightest warning they fell upon the whites in mid-August, 1862. On Sunday, August 17th, the Indians made their customary friendly visit to Evangelical services at Middle Creek, some thirty miles west of New Ulm where Rev. Louis Seder was the missionary. The next day he spent in visiting his parishioners, and toward evening started for home. He had not driven far before he was

ambushed. One Indian shot him, while another jumped into the buggy, threw out the painfully wounded preacher and fled with the horse and buggy. A third companion sprang upon the nearly dead man, mercifully despatching him with a single blow with his tomahawk. Before twenty-four hours elapsed, nearly the entire Evangelical society at Middle Creek had been exterminated, and their cabins pilfered and burned. Of the entire class, only few were able to escape the slaughter, and gain the protection of Fort Ridgley.

This attack ended as suddenly and mysteriously as it had begun, and the living were eager to return to their homesteads to recover what they could of their possessions. A number of them returned too soon. Rev. August Nierans, the missionary, accompanied a group of Evangelicals to their homes along the Minnesota River, five miles east of New Ulm. On September 2d as he sat in his cabin he heard the wild shrieks of his neighbor's children. He sprang to the door, and opening it, was greeted by a volley of musket fire, and fell dead.

That this uprising should produce a frightful terror, "the like of which was unheard of here in the West" is not inexplicable. From Paynesville, where only the parsonage was burned, to southern Minnesota where slaughter was joined with fire, a trail red with blood and death followed the Indian. Surviving whites related gruesome tales which time never erased from the memories of those who witnessed them. One woman, unable to intervene, witnessed the murder of her father, sister-in-law, brother-in-law, two sisters, and seven children. Mrs. Justiana Boelter fled with two children into the woods after the Indians murdered her husband. Before soldiers found them nine weeks later, one child had starved to death, and the mother and remaining child were horribly emaciated. N. Muss had his tongue cut out. J. Hammeter described how hands and feet were lopped off children, while others were scalped or otherwise mutilated, and how bodies of the near-dead were thrown upon rail fences. "What I saw with my eyes," wrote Louis von Wald, "and heard with my ears, my pen may not write."

That the work in Minnesota received a setback through the

Indian massacre is true, but the irresistible movement westward could not be permanently halted by it any more than a child's wall of sand on the shore can permanently restrain the great ocean tides. More settlers came, many more of them—and the missionaries multiplied. In 1868 the Minnesota Conference was organized which sent missionaries into the north woods, as well as westward beyond the state line.

### *The Dakota Territory Calls*

The very year in which the Minnesota Conference held its first separate session the Evangelical missionary in Sioux City reported that the Dakota Territory was rapidly filling with "French, Irish, Americans, and a few Germans." Shortly after 1870 Evangelical missionaries entered South Dakota: within three years an Evangelical missionary was working out of Fargo, North Dakota. As Dakota lands were opened for settlement or investment, the migration of Evangelicals, laymen and preachers, to find health or livelihood was of inestimable help in taking the Evangelical Church into the central and western part of Dakota territory. Bishop Dubs proudly reported that Evangelicals had "invaded Dakota territory and are pressing up north and northwest toward the British possessions"; that a church had already been dedicated there; and, he prophesied, "before long two conferences will be formed here."

General Conference, 1883, authorized the formation of the Dakota Conference. The missionaries in subsequent years had to contend with numerous serious obstacles. The scattered nature of the settlements, the lust to make money, grasshoppers, repeated droughts and crop failures threatened every hope, but the missionaries stayed on, laboring under conditions which had obtained in the Ohio country a half century earlier. The Yorktown mission involved 263 miles of riding for each round of preaching, and the missionary wrote:

"The conveniences awaiting me in my night quarters are seldom Elisha-like, yet I always get the best spare bed and find a pillow, where to lay my head, to dream of the better times when the parlor under the rafters will be changed to a mansion on high."

Out of such strong souls, providentially guided, a spirit was generated which would not accept reverses as defeat. Slowly strength came, and in 1919 the Dakota Conference was divided into two annual conferences.

### *The Lure of Kansas*

By the middle of the nineteenth century, Evangelicals were joining the trek of Northerners into Kansas. The passage of the Kansas-Nebraska Bill in 1853 which provided that these territories should determine their status as "free" or "slave" states on the basis of squatter sovereignty, was the occasion for the mass movement of Northerners into Kansas who came with their new breechloading Sharp's rifles, to save Kansas for freedom, and the North.

The Evangelical colonists appealed to their friends, their conferences and the denomination at large to send them missionaries. The appeal of J. L. W. Sibeter is typical. On behalf of the 50,000 Northerners crowding into Kansas he plead for a missionary "without delay"—a man who could speak English as well as German. However, he concluded, "we want no land-speculating missionaries on this field." Though the need was obvious, neither the constitution nor the treasury of the Parent Society warranted the establishment of such a mission. This placed the responsibility and privilege totally upon the several conferences, who were already in dire need of every preacher available and every cent of money for the promising mission fields opening within their own confines. Of all the conferences, Illinois alone made a gesture, and voted to establish a mission in Kansas and another in Nebraska. It remained only a gesture, for no missionaries were appointed.

In January, 1858, Editor T. G. Clewell proposed that each of the eight American conferences should send and support two missionaries in Kansas. Bishop Joseph Long heartily supported the editor's plan. When the West Pennsylvania Conference met, it appointed Revs. Simon Wolf and Jacob Dunlap to the Kansas mission. But the appointment was practically negated by giving each appointee one year to prepare himself for the western work,

and neither ever reached Kansas. The Indiana, New York, Wisconsin and Pittsburg conferences all approved the proposed plan for a Kansas mission, but declared their inability to support it with either men or money. The Illinois Conference appointed Revs. C. F. Berner and George Fleischer to Kansas, and J. G. Schreiber to Nebraska; and the Ohio Conference, rallying to the venture appointed Rev. Michael J. Miller to Kansas and Rev. Philip Porr to northwestern Missouri. While Rev. D. N. Long of the Pittsburgh Conference could write:

"Away in Kansas let me labor,  
In that country let me tell  
How he died, the Blessed Savior,  
To redeem a world from hell."

Long never reached Kansas, but in 1866 his conference did send J. G. Pfeiffer.

The Illinois missionaries were the first to arrive. Fleischer was the standard bearer, and in the vicinity of Lawrence he found three Evangelical families who had long prayed and hoped for an Evangelical preacher, and here a class was organized before July 4, 1858. Fleischer's appraisal of the Kansas frontier is significant: "The devil is loose here in all quarters. It is not advisable to buy a good horse, for it will be stolen." Berner and Schreiber travelled together as far as Council Bluffs, and while the latter stayed to evangelize in Nebraska, Berner pressed on into Douglas County, Kansas. Miller arrived in Leavenworth, August 9th, where he found three Evangelical families, and organized them into a class in that town of 10,000. "Others there are that have been such," he reported, "but they profess no worthiness of being members at present." Nearly five weeks before Miller's arrival, Porr began his ministry on his field and in the vicinity of Oregon, Missouri, found a nucleus of Evangelicals.

But the spirit of the times thwarted the heroic work of these brave men. The gold rush fever, the wild political quarrelling occasioned by the proposed Wyandotte Constitution for the state, and the violent partisanship on the slavery issue, explain why

the missionaries made slight advances, excepting Porr, who crossed the Missouri River and established work about Hiawatha, Four Miles and St. Georges. At the conclusion of the year Miller regretfully wrote that he was unaware of a single religious awakening in all of Kansas during the year.

In the spring of 1860 a youthful missionary in Iowa set out for Humboldt with horse and buggy, and on the 16th of June he arrived at his destination. Rudolph Dubs that first summer had to face a painful drought which parched the ground, withered the streams, and produced widespread destitution. Food stores vanished, and Dubs appealed to the denomination to send food, clothing and cash for distribution among the destitute. Twice a week at designated places he parcelled out relief to the needy settlers. With some of the money from the charity fund he employed men to erect a church in Humboldt, which became the first Evangelical Church in Kansas. Simultaneously the slavery issue was assuming ugly proportions, and it grew more painfully clear that war was inevitable. The announcement, March 7, 1861, that Kansas had been admitted to the Union as a free state only temporarily quieted the general apprehensiveness. Before the year was over, the war broke out, bringing murder and rapine into the area of these Evangelical missions. F. Berner just succeeded in escaping Humboldt before Confederate troops occupied, looted and burnt the town, and from a site two miles out of town, he watched the red flames of the burning town licking upward against the black sky. The horse and buggy which conveyed the missionary and his family out of town were the only possessions he was able to save. It is slight wonder that mission work in Kansas receded during the year, but before the Civil War concluded the work in Kansas was organized into a Kansas Conference.

Evangelical colonists from Pennsylvania, Ohio, Illinois and Iowa increased the strength and expanse of the Kansas Mission. But the missionary confronted many vexing problems. There was the language question, and the matter of the indifferent church member, and the rude hostility of the unconverted. But there were people who needed the gospel, and to such the mis-

sionary would go. When money was lacking he did not hesitate to devise and use a temporary expedient. The "sod church" which appeared in the late seventies was just such an expedient. Such a building, if building it may be called, consisting of "four sod walls, a sod-covered roof, and a floor of earth" could be erected for "\$10 and a few days' work." Such places of worship were not uncommon in the western plains and in the Northwest where people were poor and unable to afford a more permanent House of God.

### *On the Plains of Nebraska*

The same emigration movement which took Evangelicals to Kansas, also took others into Nebraska. Dr. B. Becker of Pottsville, Pennsylvania, wrote Rev. Charles Hammer in January, 1857, that with another Evangelical, he was laying out a town in Nebraska, and proposed offering one hundred sixty acres of Nebraska land to the church, if the Missionary Society would send an English missionary there. Becker concluded his proposal: "Come to this land of promise . . . all who will can secure for themselves a competency . . . We are exempt from many diseases of a distressing character." Bishop Long in his positive manner smothered the proposal. The following spring the Illinois Conference sent J. F. Schreiber to Nebraska.

Schreiber settled in Council Bluffs, and formed a circuit embracing classes on both sides of the Missouri River. On the Iowa side he found St. Mary's settlement composed of one hundred and twenty-five German families where no religious service had been held in five years. In Nebraska he found few Evangelicals, and few cabins were opened to him, but after one year of persistent work he formed a circuit which, with the exception of one preaching place, was wholly on the Nebraska side of the river. After a year's interlude during which there was no Evangelical missionary in Nebraska, Henry Kleinsorge undertook the work with zeal and faith.

As missionaries increased, they pushed westward into the great prairies, and in eighteen years advanced nearly a hundred miles. The conventional impediments of frontier work were those im-

peding the Nebraska missionaries. Travel was arduous and extensive. The territory was large and the congregations were small. Denominational competition was keen. Drought and grasshoppers periodically destroyed the crops. Settlers were ever ready to pick up and move. But there were those who needed, more than they knew, the Gospel message, and the missionary was ever alert to find them. Sanders reported: "I made it a specialty to call at every abode where I could find people, be it shanty, emigrants' camps, or whatever it might be." In the wake of such efforts, strength came to the enterprise, and in 1880 the Nebraska Conference came into being.

The missionaries continued to contend with widely scattered church members, and the desire of each small cluster to want preaching within their own school district. They had to contend with fickle and unreliable folks who deserted their posts of responsibility. They had to contend with relentless and unpredictable forces of nature that were destructive to man and property. They, too, in the moment of need had recourse to sod dwellings and sod churches. Bishop Thomas Bowman offers this description:

"The rough crooked logs which serve as rafters overlaid with brush and clay piled on top of the brush, a coal oil lamp on the table covered with oil cloth, and two lanterns suspended from the roof furnishing us with the physical light we had. It was not so bright that anyone's eyes were hurt by it. However, the light of the Holy Ghost was there . . ."

And with that Light, Evangelical missionaries year in and year out sought to find the weary and heavy laden.

#### *Missionary Outposts Reach the Rockies*

In 1863 Corresponding Secretary Reuben Yeakel reported that Evangelicals in "Colorado and Idaho" were appealing for Evangelical missionaries, but circumstances attendant upon the Civil War and Reconstruction, compelled the Missionary Society to ignore them. A local preacher, A. E. Litz was a self-appointed missionary among the people in his community, and in October,

1881, he rented a hall in South Pueblo where he organized a Sunday school and held preaching services. In near-by Bessemer he found six Evangelicals and began services there, too. Responding to appeals, the Board in 1882 appropriated \$600 for the establishment of a German mission in Denver while Litz's appeal for aid went unanswered. In April, 1883, Rev. G. Fuchs of the Illinois Conference was named missionary to Denver. Though ignored, Litz did not lose heart. He wrote frankly that the English work he had established was "far more promising than Denver," and on April 23, 1883, he organized an Evangelical class, the first in Colorado. Although the Board abandoned the undertaking in Denver, Litz reported that following a gracious quickening of the spiritual life, a new mission was opened in St. Charles. The Nebraska Conference in 1887 voted to send a missionary to Yuma, in eastern Colorado. Rev. E. Marks was the missionary, and the next year Rev. F. L. Wingert was sent to aid him. October 29, 1889, the first Evangelical church in Colorado was dedicated at LeRoy, replacing the sod church which had served as a place of worship since the arrival of the Evangelical missionaries. Three years later missionaries of the Nebraska Conference were working both on the north side, and on the east side of Denver. Unfortunately, by 1892 the English mission which Litz had established had been allowed to perish for want of attention.

When Kansans migrated into Colorado, the Kansas Conference awakened to its duty, and following an exploratory tour of Presiding Elder A. Brunner in 1901, the conference in 1902 voted to establish missions in Colorado Springs and Ordway. Rev. C. S. Steinmetz was named the missionary, and on November 15th, a small church was dedicated for the use of the twenty-nine Evangelicals in Ordway. The next year a larger church was built in Colorado Springs. The Kansas missionaries entered Colorado in the southeastern part of the state and moved toward Denver, while those of Nebraska entered Colorado in the northeastern part of the state, moving directly toward Denver, and thence north into Wyoming where at least one mission was established. The former were largely English speaking, while the

Nebraskans favored the German language, though as the years passed and the use of German declined, this once-important distinction between the two was lost. In 1920 the work in Colorado became a missionary conference, with Rev. B. Bartel the appointed Presiding Elder. Since its formation, Colorado missions have received the generous support not alone from the General Missionary Treasury, but also from the W. M. S.

As Kansans had moved into Colorado, so Kansans moved into Oklahoma Territory as soon as the government announced in 1889 that it was open for settlement. A mad rush for homesteads took place, and towns sprang up over night. In 1890 Rev. S. A. Burgett, who had just been licensed to preach, set out with horse and buggy to find and make his parish in Oklahoma. After leaving the Kansas border he drove through desolate territory, "miles and miles without seeing a human being." Then his road took him through Indian country, but at long last, near Orlando, he found a company of Evangelicals, and there on April 20th in the sod house of August Meyer he held his first services. On Thursday, May 1st, a class was organized. For the remainder of the summer Burgett was busy seeking out Evangelicals, and also attempting to reach the unchurched. Contributions made in response to appeals in the church papers made possible the erection of two churches in Kingfisher and Logan Counties which Samuel Heininger, Corresponding Secretary of the Missionary Society, dedicated February 8 and 12, 1891, respectively. Rev. J. R. Nanniga succeeded Burgett in 1891, and another nucleus was organized at Dover. In succeeding years, the missionaries entered the towns—Enid, Oklahoma City, and a substantial Evangelical work is carried on in Oklahoma today.

#### *In the Mountains of Montana*

In 1889 Montana was received into the circle of sovereign states which compose the United States. People moved from the east into this vast territory, not because the soil was particularly productive, but because land was cheap, and the great mountains gave promise of mineral wealth. In 1902 John R. Hoy, brother of Rev. Samuel Hoy of the Dakota Conference, settled on a farm

near Plains, Montana. He wrote Editor S. P. Spreng of his settlement in the Far West, and invited an Evangelical preacher to come and minister to them. However, at the time the church was so engrossed in the China Mission, and soon thereafter in the Italian Mission, that eleven years were to elapse before the Association gave official attention to Montana.

Meanwhile veteran frontier missionaries of the Platte River Conference (United Evangelical Church) followed some of their membership into Montana. The weather was not very comfortable at Broadview, Montana, on December 12, 1909. The thermometer registered twelve below zero, and snow fell most of the day. However, the Evangelical congregation there was jubilant for that day witnessed the dedication of a small chapel which they had erected for \$1,700 under the supervision of the missionary, Rev. W. L. Dillow. Though the United Evangelicals were first in establishing the work, its progress was slow. In 1913 the Board of Missions took over the Broadview Mission, while the Platte River Conference continued to sponsor a mission in Rapelje, and another in Wyoming. Despite the fervent appeals for Montana by B. H. Niebel, popular interest in it waned. Increasing expenses in China, rising loyalties to the Nigerian mission, and later in the decade, enthusiasm for Kentucky mountain missions, coupled with repeated crop failures in Montana, conspired both to weaken the mission, and the interest in the mission.

The Evangelical Association took a more determined interest in Montana missions after Evangelicals from Dakota moved west into the Montana valleys. In 1913 when the "Land Boom" was at its peak, the Board voted \$500 for work in Montana, provided the Dakota Conference could furnish the missionary. Though the ministry in 1914 and 1915 was extremely limited, the foundations of the Plentywood and Inverness missions were laid. General Conference in 1915 provided additional authority: "We recommend that the Dakota Conference supply Montana missions with a superintendent whose duty it shall be to travel about and look up suitable locations for work, and render such other service that the cause may be properly established." But the Dakota

Conference, needing men so desperately itself, was reluctant to spare one for the Montana mission, and it was 1917 before it named Rev. C. A. Bremer as superintendent. The initial trip of this superintendent into Montana led him to observe that the work was "painfully weak," that twelve missionaries were needed to do justice to the needy field, that if it were to become a strong mission, it must be given prompt and generous attention.

The church responded rather liberally to the appeal. June 3, 1918, Bishop G. Heinmiller dedicated a bungalow chapel in Billings, where Rev. M. O. Siewert was missionary. Rev. E. H. Wendland of the Kansas Conference went to Montana as "Sunday School Missionary," supported by the Board of Control of the Sunday schools of the Church. Meanwhile, Superintendent Bremer began to advocate a separate superintendency for the Montana Mission, that is, its separation from its Dakota parent.

In 1919 the Montana Mission was created and placed under supervision of the Board of Bishops. E. H. Wendland became the new superintendent, and the bishops solicited the church for volunteers for this signal home mission project. The Board, too, after three successive crop failures reduced much of the state to desperation, authorized "an earnest appeal to the church." The denomination contributed \$6,040.18 for the relief of the sufferers.

In 1920 the Montana missionaries commenced meeting annually. While Evangelical Association and United Evangelical workers had joined in a union meeting in 1919, one of the first concrete results of the merger of 1922 was the union of the two struggling Montana missions, which were scattered to the four corners of this, the third largest state in the Union. For a quadrennium the work was administered as the Montana District of the Nebraska Conference, but in 1926 the Board recommended "the advisability of detaching the work in the State of Montana from the Nebraska Conference, and organizing it under proper administrative oversight into a special mission under the General Board." General Conference passed the enabling act, and the Montana Conference met for the first time June 23, 1927, at Reed Point, under the chairmanship of Bishop John F. Dunlap.

Serious as was the period of the depression in the East, it was doubly so in the outlying areas of Montana. With an heroic bravery unexcelled by those who have gone to distant shores, a brave band of men faced terrifying odds but their hope lay in God. There are today in Montana fifteen Evangelical churches, and eleven missionaries. In most places the Evangelical Church is ministering to unchurched people, and if a legitimate mission is one where the Gospel is given to a community in which there is no adequate spiritual ministry, then the Evangelical mission in Montana not only has a right to exist, but merits the support given it.

#### EVANGELICAL MISSIONS IN TEXAS AND THE FAR WEST

In the spring of 1844 James M. Polk was nominated for the Presidency of the United States on a platform which declared for "the Reoccupation of Oregon and the Reannexation of Texas." He also wanted California, to which America had no claims whatever. Through bargaining with England in 1846 the 49th parallel became the northwest boundary of the United States, much to the disgust of those who had contended for "Fifty-four forty, or fight." Polk's support of Texas' questionable claims to Rio Grande territory provoked the Mexican War, and ultimately brought Texas into the Union. At the outbreak of the war American troops seized California and New Mexico, and in the treaty of peace Mexico was compelled to cede what is now most of the American Southwest for a meager \$15,000,000. With these additions, the boundaries of the forty-eight states as we have them were complete, except for the small Gadson Purchase from Mexico.

When the first Evangelicals joined the migration to Texas is not known but in 1867 several of them, happily situated in Galveston were urging their fellow Evangelicals to move into the newly-found Canaan. The most expressive of them all was August Riemenschneider whose first epistle appeared in *Der Christliche Botschafter* February 15, 1867. He wrote of the delightful winter climate of Texas which contrasted so completely with the zero blasts and blizzards of the north. He wrote of

the fertile soil, and of the many Germans who needed Evangelical religion. "Here is a great field open for the Evangelical Association; and not only here but in many other cities in Texas." However, just at that time the church was so absorbed in the newly-established Pacific Mission, and in the proposed "heathen mission," that these appeals went unheeded.

In 1879 the Board did vote \$1,000 for the founding of a mission in Texas, and charged Bishop J. J. Esher with the task of locating it. The following year the Board appointed Rev. J. M. Gomer of the Indiana Conference, and Rev. D. Kreh of the Canada Conference, the former to work in Galveston, the latter in San Antonio.

Gomer arrived first, and remained in Texas until 1890. In March, 1880, Kreh set out for Texas where he served for three years before returning to Canada. Kreh's work centered in San Antonio but was not limited to it. At Austin he found the Bachmans, an Evangelical family who for years had longed for an Evangelical preacher in their midst: at Helotes work was begun but it encountered discouragements. There, as in San Antonio, the Evangelical Church was unknown, and base and baseless rumors were circulated regarding the fanaticism of the "jumping Albrights" and it was difficult to procure an adequate worship room. In addition, some of the most interested in the work refused to refrain from "worldliness." These and other factors accumulated, and in 1883 Kreh resigned and the Board appointed William Meier of Kansas to succeed him.

Gomer's work in Galveston was somewhat more successful. Rooms were rented for worship purposes, and a Sunday school was begun. On the first Sunday the missionary and his wife were the only attendants, but by June as many as twenty-five were attending. Every evidence of growth and permanence was apparent.

The Board in 1880 had placed the administration of the Texas work in the hands of the Bishops: General Conference, three years later, gave permission to elect a Superintendent, and the Board chose J. Gomer. The first Evangelical church in Texas was dedicated May 13, 1883, in Temple. The Galveston fire in

1885 which destroyed fifteen hundred homes, destroyed the church of the Evangelical congregation, and the Board appropriated money for the erection of another. The entire denomination was solicited for contributions for churches in San Antonio, Wichita Falls and Henrietta. When in 1886 the missionaries, meeting with Bishop Esher, asked for the separation of the pastor-superintendency, the Board replied by abolishing the superintendency.

To the General Conference in 1887 came a petition from the six charges in Texas, warmly supported by Bishop J. J. Esher, that a Texas Conference be organized. The recommendation was approved, and less than a month after the conclusion of General Conference, the Texas Conference was organized.

But organization did not materially increase the sluggish development of the work. Impeding factors before, continued after the organization, and the tenacity to preserve the German language brought its penalties to the whole enterprise. In 1888 Gomer went into New Mexico on an exploratory tour for mission locations which were never used. In 1889 he reported the dedication of the second church in San Antonio. During his pastorate at Dallas, D. J. Pontius who had built churches in Indiana, Kentucky, Tennessee and Georgia, organized a class at Fort Worth, and a church was dedicated there July 12, 1895.

On that fateful September afternoon when water inundated Galveston, fifteen members of the Evangelical church were drowned, among them Mrs. A. Iwan, widow of a Texas minister. Rev. C. Bunse reported that though the parsonage stood on four brick posts, before nightfall the water had risen to the door sills, and Pastor Wismer and twenty of his flock fled to the second floor. During the night as the water rose the house trembled under the force of wind and water. After the flood receded, it was learned that the only thing which saved the house from collapse was a "strong raft of boards nailed together which had been wedged in between the house and the church, and so had propped up the house." This deluge led the denomination to contribute liberally to alleviate the want and misery of the flood sufferers in Texas.

Texas remains a missionary conference. Through the years there has been, as there is now, no lack of missionary opportunity in the Lone Star State, but the widely scattered character of Evangelical missions, the transiency of the missionaries, and even the inability to recruit "native sons" for the ministry have served to retard and handicap Evangelical work there. Current dedications of churches at El Campo and Wichita Falls testify to a resurgent vitality in this long-established mission area.

#### *On the Pacific Slope*

About 1851 J. J. Esher, then a youthful presiding elder, preached an enthusiastic missionary sermon in the course of which he exclaimed: "We will yet get beyond the Rockies." In his audience was Bishop Joseph Long, who after the service in his eccentric, and most devastating manner approached the preacher and said, "Man, you are wild." But time proved the preacher was not as wild as the bishop suspected. It was just prior to the Civil War that the Evangelical Church discovered California. Already in 1856 Evangelicals were describing the wonders of California, inviting immigration, and asking for Evangelical missionaries. In January, 1856, Rev. Z. Hornberger urged the immediate appointment of missionaries. The matter came successively before the Illinois, Wisconsin and Ohio conferences, and each of them recognized the "Macedonian call from California," and each petitioned the Board to send a German missionary. At the Board meeting of 1862 an appeal for a missionary was read from C. S. Schmidt and W. F. Rusack of Detroit, and John Rippold of Buffalo all of whom were happily settled in California. However, the Board's decision was that Civil War times were not auspicious times for the launching of a costly western mission, and the appeal was rejected. The General Conference meeting the next year judged differently, and directed the Board to establish a Pacific Mission. While the issues of the Civil War were still to be determined, the Board on January 26, 1864, appointed Rev. John Guhl of East Pennsylvania, and Rev. Jacob Young of Central Pennsylvania for work in California, and Rev. James Crossman of the Pittsburg Conference for work

in Oregon. Upon Young's resignation, Rev. C. F. Deininger took his place.

May 15, 1864, this missionary trio left New York harbor on the *Ocean Queen* for the Isthmus of Panama. June 8th they entered the Golden Gate and were welcomed in San Francisco by three Evangelicals who had been apprized of their coming. Following a ten-day respite the Crossmans continued their journey to Oregon.

After a few weeks spent in San Francisco, Guhl went to San Jose. Deininger sought to find Evangelicals in San Francisco, and on July 13th he held a public service attended by thirteen of them, eleven of whom became charter members of his church. A hall was rented for worship services but it proved objectionable on two counts: first, during the week "worldly gatherings" assembled therein, and second, on Sunday afternoons it was "occupied by the Mormons which robs the place of sanctity." Before the end of the first year, the missionary was proposing the erection of a church. The next year the trustees of the society sent a public letter to the *Evangelical Messenger* in which they announced to the whole church their desire for a church home. "We will nominally form the whole church in the eastern states into a 'San Francisco Church Building Association,'" they wrote. Desiring \$5,500 from the East, they proposed to raise this amount by selling shares at \$5 each. They concluded their proposal by offering a gold watch to the layman or preacher selling the most shares, and a silver watch to the runner-up! Without the shares, and without the prizes the denomination contributed \$1,200 toward the enterprise.

Guhl's work in San Jose was brief: in Stockton he found the German Methodists already established. Initial endeavors in Santa Clara and Alverato proved no more successful, and Guhl returned east. Early in 1867 the Executive Committee appointed Rev. J. G. Marquardt to succeed Deininger who had been transferred to the Oregon mission.

From 1875 to 1884 the California missions were part of the Pacific Conference, but in the latter year Bishop Rudolph Dubs organized the California Conference. Wherever any zealous

nucleus of Evangelicals settled, an attempt was made to establish an Evangelical mission, but not with great success. Large sections of the German population in California were Roman Catholics, or free thinkers, and as such were impervious to Protestant evangelism. The tardy acceptance of the English language, and the physical incapacity of numbers of its missionaries contributed in part to the numerical weakness of the church in this area today.

*Where the Columbia Rolls*

While Deininger remained in San Francisco, Crossman went on to Salem, Oregon, where he organized a church. The project was advertised as "the only English mission outside the confines of any conference," and the English element in the denomination was solicited for funds. The new church was dedicated in the fall of 1866. In addition to the Salem mission Crossman found places for fruitful ministry among the Germans in Portland, and in five outlying communities.

This clear evidence of growth persuaded the Board of the necessity of an additional missionary, and May 6, 1867, Deininger arrived to take over the Salem circuit, while Crossman took up his headquarters in Corvallis, some thirty-five miles south. From the beginning, one of the major difficulties attending the Oregon mission was the transiency of the missionaries, whose removals were always detrimental to the work. There is unmistakable impatience in the appeal of Bishop Dubs for men "who are in all respects servants of Jesus. Let no man emigrate thither who cannot be employed at home, or who is sickly, and who desires to go to the Pacific Coast for his health's sake." Despite all impediments the work grew, and in 1875 the missions in Oregon and those in California were joined and constituted the Pacific Conference. The long distances between the California and Oregon missions prompted the separation of the two in 1884.

The development of the work in Oregon is in part attributable to the settlement there of Evangelicals, but these so frequently moved to widely scattered places that it was impossible to follow

them. In 1888 a Pennsylvania preacher-realtor planned an "Evangelical colony": it never became a reality. But the denomination did follow up, as far as it could with its means and missionaries, its loyal members.

### *The Call to Washington*

To the Board in 1872 had come a written appeal for the denomination to send a missionary to Evangelical settlers in the newly opened Washington territory. Other and more clamorous appeals diverted attention from this call for more than a decade: in 1884 Rev. H. Schuhknecht was appointed missionary and began his work in central and western Washington. August Ernst moved from Humbolt, Kansas, to Seattle: the Barkers left Lansing, Michigan, for North Yakima: Evangelicals were already in the Nez Perces Indian country when it was opened for settlement by the government in November, 1895—from such as these came appeals for missionaries, and through the fidelity of these people the Evangelical Church began operations in Washington. This pioneer work was attended by the same difficulties and environment which had characterized frontier work in Ohio earlier in the century—scattered people, lawlessness, indifference to the claims of religion, hazards of travel, and Indians. In October, 1886, at a camp meeting thirty miles southeast of Spokane Falls "even the Indians with musket in hand, and belt loaded with loaded shells buckled about the body, joined in singing the songs of redeeming love." In 1894 at a testimony meeting on the New Watcom mission "use was made of Indian, English and German languages. Of course we had to have an interpreter, but God did not . . ."

In 1894 the Washington area was constituted a special project of the Board of Missions, and H. Shuhknecht was named superintendent. It continued in this status until 1903 when it was given the status of a missionary conference. In that status it remained until it was reunited with the Oregon Conference by act of General Conference in 1934. Through the past forty years it has periodically endeavored to follow Evangelicals in widely separated sections of the state and into Idaho, but lack

of missionaries and missionary money has limited the scope of all such endeavors.

#### MISSIONS AND MISSIONARIES IN RETROSPECT

Thus courageous men, supported by the prayers and gifts of faithful people in the course of a century crossed the breadth of this continent, leaving in their wake a multitude of societies having one common ecclesiastical tradition and loyalty. In the basement of Evangelical Theological Seminary there rests from its labors the scarred wagon of Bishop John Seybert which carried him over many of the 175,000 miles he traveled during his itinerancy. Its crudely made wheels, its springless box, its cushionless seat are the last word in modern discomfort. Yet that wagon is a symbol of the century of missionary expansion which has just been reviewed.

Religion in the Evangelical Church in the last century was always on wheels, being taken to places of need. Neither preacher nor people were tempted to take the "observer attitude." The open road, and the call of the sparsely settled areas had an almost hypnotic effect upon the missionary who braved Indian infested forests, and trailless prairies, and wild uncharted streams, always hoping to lead some enslaved soul into the eternal freedom which is in Christ Jesus, and to nurture those of the fold. To hesitate was to be lost spiritually and eternally, and so with an ardor and persistence which laughed at fatigue and hardship, the missionary followed the call of the road. "We believe that men are made for Christ and cannot really live apart from him. . . . We cannot live without Christ, and we cannot bear to think of men living without him." Such was the affirmation of the Jerusalem Missionary Council, 1928, but it also accurately expresses the conviction of countless Evangelical frontier missionaries as they put their religion on wheels to serve their age.

#### *The Frontier Missionary*

That missionary with his wagon transported a number of invaluable gifts to the frontier, not least of which was Christian compassion. Through the isolation and loneliness of the frontier

the missionary came that men might know that there was a man, and a church, and a Savior who cared for them. Life on the frontier was coarse. Disaster stalked relentlessly through pioneer cabins as diseases which today are readily checked by medical skills, swept through communities leaving a trail of freshly dug graves. But the missionary came with his welcome cargo of understanding compassion and assuaging hope.

The frontier was a ready breeding place for ignorance and superstition, and charlatans selling things spiritual and material were quick to take advantage of the frontiers-man's naïvete. Into schoolless communities came the Evangelical missionary, who had never been in college, but he was well read. He was well versed in Christian hymnology. He was a man of one book, the Bible, which he emphatically and without reservation took to be the very Word of God, and therein he found history, biography, poetry and wisdom, all serving the ends of religion. When classes were organized, there appeared the Sunday school which, using the Bible as the textbook, taught reading, writing and religion. The missionary's wagon became the transport of learning and education on the frontier.

When the missionary rode into the frontier he raised the moral tone of Western life which was notoriously wicked. To be sure, he sometimes attempted to establish moral norms that were transitory, and we smile at his relentless denunciations of novel reading, or his tirades against picnics, jewelry, or his disowning of tennis, croquet, or baseball. Much has been said of this part of his moral message because it seems so Puritanical. But this same missionary inveighed against profanity, drunkenness, dishonesty and immorality—the four cardinal sins of the frontier. Evangelical missionaries on the frontier were fighting for decency and order in a determined effort to save the new country from an American barbarism.

In the final analysis, however, the missionary's wagon made the rounds not to educate, nor to implant an ethical code upholding honesty and decency, but to announce the glad fact that God had become Man, and to provide counsel and guidance about the more Excellent Way to Life Eternal. Many have been mis-

led into the belief that the itinerant's message was essentially an arsenal of vivid descriptions of hell which he employed with routine regularity to achieve a psychological paroxysm, which left the victim, after a loud shout, fatigued and limp—and also ready for the next periodic "experience." That there was some eccentricity among the early itinerants is incontestable, but it is unjustifiable to label them all "queer" without qualification. From the frontier came the warning not to make the religious experience imitative, but creative. W. W. Orwig's counsel is still sound: "We must seek God with the experience we have, and love him according to our own impulses: and not first endeavor to produce in ourselves the experiences and feelings of others." From the frontier came the suggestion that the reason for the unduly prolonged periods of conviction preceding conversions lay in the feeling upon the part of the penitents that "they must have some special demonstration" before they could claim salvation. From the mid-century onward, missionary voices were raised in warning that "too much emphasis is laid, and too much importance is given to mere feeling without knowledge" in the religious experience. E. L. Kiplinger expressed his conviction that "our altar services should be less noisy and more powerful." "Empty noise," wrote another, "can no longer be palmed off as power." Still another commented that religion "that is destitute of emotion must be utterly powerless. Yet emotion in itself considered is essentially involuntary, and to a great extent devoid of moral character." President A. A. Smith of North-Western College wrote that "It is very easy to lead people unwittingly to substitute spasmodic excitement of the religious nature for true evangelical piety. It is vastly easier to enjoy the pastime of such excitement once a week, than to crucify selfishness."

When the discussion regarding religious methods arose, the frontier missionaries generally recognized that the "altar method" was "a comparatively modern expedient," and that it was neither Disciplinary, nor mentioned in the New Testament. It was, therefore, not indispensable. One declared that when faith and trust are placed in a method "then it is time to dispense

with the altar method altogether in order that a reliance upon it may not prove a snare and a delusion."

Even the frontier church knew that the test of religion is what it enabled a man to be and to do. "Shout?" asked one of these missionaries, and then he added, "Yes, shout as loud as you live." Still another declared the core of religion was usefulness, and not self-enjoyment. This same mid-western preacher attacked certain emphases in Christian teaching because, he said, "people seem more concerned about dying happy, than about living godly."

Such was the witness and the work of Evangelical home missionaries as they rode westward. Gilbert Chesterton once said of the Franciscan friars that they were "perpetually coming and going in all of the highways and byways, seeking to ensure that anyone who met one of them by chance should have a spiritual endeavor." Such, too, was the aim of the intrepid Evangelical pioneers.

### *The Changing Frontier*

It was a pivotal day in the life of the nation when in 1890 it was officially reported by the superintendent of census that the frontier had ceased to exist in America. Since the arrival of Columbus there had always been vast unsettled, uninhabited lands: there were no more such reservations for future settlement. Theoretically, too, it marked the end of an epoch in American home missions. The Evangelical missionary expansion, like that of all denominations, had followed a simple program. Evangelicals moved into new territory, and invited the missionaries to come to them. Ecclesiastically it was basically the desire to conserve the membership of the Church which led to the appointment of missionaries to Ohio, or to California. *Missionaries followed church members*, and with the latter as a nucleus formed new societies.

But with the passing of the frontier there was a rethinking and redefining of home missions in light of the new and challenging circumstances. In American Christendom home missions came to mean the reentering of the multiplying American cities

with newly-invigorated missionary programs. It came to mean presenting the Gospel to the countless thousands of European immigrants who crowded into American cities during the last quarter of the nineteenth century. It came to mean taking the Gospel to isolated unchurched sections of America where the meager population made it unlikely that a self-supporting church would ever be reached. It came to mean the maintenance of the Gospel in rural America. The Evangelical Church was alert to the changing circumstances, and during the past fifty years has sought to devise techniques to fulfil the new objectives.

The Evangelical Church had its origin in rural Pennsylvania, and continued its development in the rural areas of the adjacent states as it moved westward. Bishop John Seybert once reported his joy to be away from "that wicked New York City," and that attitude was fairly expressive of the great majority of the farm-bred missionaries and members of the Church. They distrusted and avoided, whenever possible, the cities. Whenever entrance into a city appeared inescapable, the venture was undertaken in a desultory and not too successful sort of way, attributable in part to the persistent use of the German language.

#### *City Missions*

Toward the close of the last century Editor S. P. Spreng began to champion the cause of city missions. "Cities," he wrote, "are the nerve centers of commerce. . . . The city is also the seat of Satan," yet "here the Gospel must win or lose the world." He lashed at the prejudices, the sense of inferiority, and the false notions of economy which had led the church to evade, as far as possible, the claims of the city. He cited the 45% growth of population in the cities as over against the 20% growth of the nation as a whole and called the church to reverse its policy, and establish itself in the cities and work out from them.

By 1900 the Church had begun to awaken to her duty to the city, in part because of the growing perception that the future "wealth of our church must be in the cities," and self-preservation called for new and manifold city missions. With surprising and

commendable alacrity English missions, and a great number of them liberally supported by the Y. P. A., were located in strategic urban centers. Indianapolis, Detroit, Philadelphia, Spokane, Kansas City, Chicago, Columbus, Cleveland, Milwaukee, Los Angeles, Omaha, to name just a few, were among the cities which became the objects of the new home missionary efforts. Increased care and attention was given to the qualifications of the city missionary in order to obtain more fruitful results. Urban evangelization in a distinctive way began nearly fifty years ago: its fruits are to be found in every annual conference, but the American city and its suburbs still remain essentially unconquered for Christ.

How the Evangelical Church sought to fulfill its mission to the foreigner in America will be told elsewhere. Missionary endeavors in unchurched areas might be illustrated by the effort in Kingfield, Maine, or the venture among the pineries of northern Minnesota, or the Northland Mission in northern Wisconsin. The Siuslaw mission in Oregon clearly illustrates this type. In the spring of 1900, Rev. T. A. Yost was appointed to this area: when he arrived there in September there were "no members and few knew aught of us." His first sermon was preached to a few sixteen-year-olds who had never heard a sermon before. His parish extended some fifty miles along a very rugged coast which was broken by great arms of the sea extending some fifty miles inland. His need of a gasoline launch was told at Perkasie Park campmeeting in 1901, and enough was obtained by popular subscription to purchase the "Perkasie Park Missionary Launch" which was still doing its work faithfully when Bishop U. F. Swengle visited the mission in 1916. This mission in the Siuslaw country is typical of the new home mission work of the twentieth century. It had no Evangelical antecedents: it was placed in a needy country in order that the Word, otherwise unobtainable, might be heard.

#### *Rural Church*

By 1915 voices were being raised to urge both Evangelical churches to pay commensurate attention to rural missions. With

commendable zeal the cities of America were being entered but "this should in no particular cause us to neglect our rural work. . . . If any church should apply itself to the problem of rural churches, we should. We must not lose our genius for rural evangelism." While there was no disposition to establish new churches in the rural districts except perhaps in the far West, there were determined pleas for the reinstitution and rehabilitation of existing rural work. The episcopal message of 1919 urged "our country pastors to attend agricultural institutes and conventions, especially arranged for ministers and Christian workers, thus to become better prepared to understand rural life and how to take up its problems."

Thus it was the Evangelical Church sought to respond to the new implications and circumstances of home missions. It inherited from the past century a method for recruiting personnel, but the new demands of home missions created a need for a method by which church buildings could be obtained. The Conference Church Building Societies inaugurated in the Eastern Conferences had proved as inadequate as the preceding collector system had proved objectionable. The new ventures in the cities, or unchurched rural areas lacked the necessary financial resources to procure suitable churches. Prompted by these new and acutely felt needs the Church Extension Society came into being, devised as an organization to make loans at very low interest rates to the newly established missions. Through the years more than 800 congregations in the denomination have received aid from this Society.

How dissimilar is the America of 1940 from that of 1840! In this century of progress profound social and geographical changes have revolutionized the duties devolving upon the Evangelical Church in fulfilling its mission in America. Few isolated, frontier areas remain. Immigration has all but ceased, and the foreigner is rapidly becoming Americanized. Denominational rivalry, while still an operative factor, is less militant and self-assertive. Numerous spheres of influence and service at one time exercised by the church have been assumed by the government. But the mere disappearance of one-time goals does not signify

that the Church of Jesus Christ has fulfilled her mission in America. There are 85,000,000 Americans outside any religious organization. There are more than 27,000,000 young Americans under twenty-five years of age who are without any religious training—Jewish, Roman Catholic, or Protestant. Of 50,000 public school children questioned in New York City, 16,000 indicated they had never heard of the Ten Commandments! Ninety-six metropolitan centers hold more than 45% of the nation's population but these great American cities with their vastness and anonymity, continue to baffle and thwart the Christian minister and the Christian Church. A century ago it was feared the frontier would paganize the nation. Protestant Christianity still has to discover the spiritual skills which will save contemporary America from being paganized by the American cities. Home missions in the sense of frontier missions have all but disappeared, but new opportunities in congested metropolitan and suburban areas now confront the Evangelical Church.

What will be the future of Evangelical mission work in America? Dr. E. Stanley Jones says that a man can determine his position in the scale of existence by asking himself this question: "How much sacrifice, love for others, controls my being, not in terms of sensitiveness, but in terms of human sharing with human nature?" We may rest assured that if we obey the laws of power, power will obey us. If we stand ready to obey the divine will which intends that his Will be done on earth as it is in Heaven, we may rest assured that his strength is ready when we are. We may discover as we seek to proclaim him in city and country in our generation, just as the missionaries and members of the last century discovered in theirs, that he is abundantly able to translate our feebleness into strength, and our small, broken efforts into eternal victories of grace.



## CHAPTER IV

### EVANGELICAL MISSIONS IN NORTH AMERICA: IN THE DOMINION OF CANADA

IN JULY, 1534, Jacques Cartier of St. Malo, a hardy mariner who had frequently visited the fishing banks of Newfoundland landed on the Gaspé; erected a large wooden cross and took formal possession of the country in the name of Francis I of France. The following May he returned, and on St. Lawrence's day entered a wide river to which he gave the Saint's name. He ascended the river as far as the height to which he gave the name Mount Royal. Upon his return to France with wondrous tales of the new world, he was dismayed to find his country so distracted by religious and political dissensions that few could be interested in the settlement of the new domain.

Captain Samuel Champlain, a distinguished naval officer who set sail in 1603 with three vessels, is really the founder of New France. Settlements were made at Acadia and Quebec. He and his intrepid men forged up the Ottawa River, then down the French River into Lake Huron. Meanwhile, increasing difficulties arose between the two colonizing nations, France and England, and after successive wars, in 1763 Canada became a British colony, and later a Dominion of the British Empire.

The maritime provinces of Canada enjoyed an unprecedented growth during and after the American War of Independence. The new settlers came to dislike the domination by the French element, and in 1791 the province of Quebec was divided into Upper and Lower Canada, and a parliament was provided for each. Succeeding years brought annoying grievances. In Lower Canada the issue was between the French and English: in Upper Canada between Loyalists and Republicans, and in 1837 armed conflict broke out. It was less a matter of rebellion against the British Government than it was a civil war between political parties and races. Lord Durham proposed the political reunion of the two Canadas, and this was consummated in 1840. In June

the first parliament convened in Kingston, but men with vision sought a wider confederation, and at last on July 1, 1867, the Dominion of Canada became an actuality as Quebec, Ontario, Nova Scotia and New Brunswick became charter members of the federal union, which now stretches westward to the Pacific.

#### FIRST MISSIONARY CONTACTS

Inasmuch as German communities were always opportunities for Evangelical missionaries, it is not surprising that the fragile line dividing the United States from Canada should prove no insuperable barrier to them. Germans in significant numbers had been settling in Ontario since the American Revolution when numbers of them left Pennsylvania to accept the acres which England offered as an inducement to any who would leave the rebel colonies. Pacifistically inclined Germans, such as the Mennonites, withdrew to Ontario to escape the war, for while war was contrary to their principles, the Revolutionary War was doubly heinous because it was a war against a constitutionally established government. Following the Revolution many Germans came from the Fatherland to swell the size of the German settlements in Upper Canada.

The annual conference meeting in the home of Abraham Eyer, in June, 1816, directed the presiding elders to visit the new work in Seneca County, New York, where Christian Wolf, a Pennsylvanian, had emigrated in 1807. In the summer of 1816 John Dreisbach visited this work, and then pressed on westward, crossed the Niagara River and preached at Jacob Miller's some six miles beyond Niagara Falls, and also at the homes of his relatives Jacob and John Bucks, near Burlington, Ontario. Though this marks the first appearance of Evangelical missionaries in Canada, no immediate fruitage followed his exploratory visitation, and nearly twenty years were to elapse before a second and more successful endeavor was undertaken.

In June, 1836, Rev. J. G. Zinzer spent nine days preaching in Ontario. The following October Charles Hammer, stationed on the Buffalo Circuit, spent ten days among the Germans in Ontario, and the succeeding January he returned to make a longer

visit, and do more extensive itineration. However, during the remainder of the year little could be done because Ontario was agitated by two serious rebellions, prompted by emigrants from the United States and Europe who protested against the imperious political domination of a Tory group known as the "Family Circle," and the authority and privileges granted the Church of England. The indiscretions of an inexperienced governor precipitated the outbreak which was quelled by the militia. On Hammer's visit in early 1838 he found the populace seething with martial fevers, and disappointingly indifferent to the claims of religion. "It is dangerous for a stranger to ride through Ontario," he wrote.

In spite of these untoward circumstances, the Eastern Conference in 1838 recognized the dire need of German preachers in Ontario. The appeals for missionaries from Ontario were not the least of the factors contributing to the formation of the first conference missionary society. Though the conference did not have sufficient numbers of men to appoint a missionary to this place of need, during the summer, Christian Holl, Evangelical missionary on the Buffalo Circuit, visited central Ontario and preached with marked effectiveness. One day W. W. Orwig, president of the conference missionary society, received a communication from Mr. H. W. Peterson, devout son of a Lutheran preacher, who at the time was editor of the *Canadian Museum*, the village newspaper of Berlin (renamed Kitchener in 1915). Peterson spoke gratefully of the great good which the Evangelical missionaries had done in their desultory visits, and of the dire need of the Gospel:

"Will ye Pennsylvanians not have pity upon us? Will you, who have plenty and to spare, will you let us suffer in the wilderness without any pity? Or will you pray for us, and if possible, send us a spiritual guide? Could you not contribute something toward his support the first year?"

The entire appeal Orwig published in the September issue of *Der Christliche Botschafter*, and the appeal was arresting and fruitful.

General Conference in 1839 preceded the annual conferences, and after the former had created the Parent Missionary Society and approved the plans, the Eastern Conference supplied two men for missionary service. Of the four first missions operating under the Society during its first year, two were in Canada. Christian Holl was assigned to Waterloo, and Michael Eis to Black Creek.

Holl arrived in Kitchener May 9th, the first permanently settled Evangelical missionary in the Dominion. He gave himself unreservedly to visiting, preaching and organizing and by June a Sunday school had been established and support for it secured by subscriptions. Some weeks earlier, he, with four of his families, made a 115-mile trip to a camp meeting in New York only to learn upon their arrival at their destination that the camp meeting had been cancelled. En route home, Holl and his parishioners determined that they would hold a camp meeting of their own, and though as yet there had been no formal organization of the work, in August, 1839, an Evangelical camp meeting was held on David Erb's farm, several miles north of Waterloo. At least fifteen tents were on the grounds. Bishop John Seybert who rode from Illinois expressly for the meeting was present, and the manifestations of God's presence were unmistakable—nor did the descending rain in any way dampen the kindled spiritual fervor which led twenty-six persons to profess their willingness to become Christians. Among the cosmopolitan throng in attendance Holl found Africans, Europeans, Americans and Indians: members of twelve denominations participated in the meeting. On Tuesday, August 28th, fifty-four joined in a celebration of the Holy Communion, and when on the following day Bishop John Seybert proposed the organization of the first Evangelical congregation in Upper Canada, twenty-six persons were enrolled as charter members. These were divided into two classes, one in Kitchener and the other in Waterloo and class leaders were appointed. Holl made repeated endeavors to evangelize the Indians, but his successors apparently had neither the time nor the inclination for this work, and with his departure in the spring of 1840, mission work among the Indians ceased.

While Holl was energetically at work in central Ontario, Eis was also busy on the Black Creek Mission in the Niagara country. In June, 1838, he journeyed along the Ontario shores of Lake Erie where he found numerous Germans. The expansion of this mission was both geographical and numerical, and the next year two preachers, M. Eis and M. Sindlinger, were assigned to it.

With the spring of 1840 Holl returned to East Pennsylvania, and Joseph Harlacher, pioneer in Buffalo, succeeded him in Waterloo. Harlacher's memoirs are replete with dramatic incidents surrounding pioneer missionary work which prove the mettle of the courageous missionaries. Twenty miles west of Kitchener he found an abandoned Lutheran church which he proceeded to use for several months until he was officially asked to vacate it. Nevertheless, several of the Lutheran families were so firmly attached to him that an Evangelical nucleus was formed. In visiting a person at Puslinch whose family he had known in the States, he was amazed to learn that the church there had employed a "whiskey drinking preacher," so Harlacher volunteered to visit them regularly without salary, if the people would favor him with their attendance. The bargain was mutually satisfactory! On every hand popular suspicion was raised against the new preacher and the new preaching. From Preston, the Rahskop family moved to Wisconsin to escape being tormented by the opponents of revivalism. In New Hamburg, Harlacher's friends, Weaver and Bill, repeatedly promised to allow him to preach in their homes, but just as often they refused him permission fearing they would be evacuated by their landlords if they allowed the preacher to speak there. At length a Mennonite, George Eby, whom people judged "so good for nothing that they thought I could not spoil him," allowed Harlacher to use his home, and it became a regular preaching place. There too, Harlacher was instrumental in the conversion of a woman who had played a violin in the local beer hall. Her new life in Christ forbid her to fiddle any longer. One day a potential purchaser of the violin came, and terms had been agreed upon when he asked her to tune and play the instrument to assure him that it was in proper condition. "There lies the old thing," she exclaimed, "if you

want it you can have it, but I have served the devil so long with it, I shall not touch it again."

In 1841 when the time came to hold the first quarterly meeting in Kitchener, the officials barred the Evangelicals from the use of the schoolhouse, and the only alternative was to meet in J. Hoffman's carpenter shop. In Petersburg, Harlacher took to the streets, preaching outside Ernst's tavern, and though free liquor was circulated in the hope of breaking up the meeting, the preaching had permanent results. Father Staebler opened his home to the missionary, and Harlacher concluded—"As I had put a hole through the devil's drum, his music was spoiled."

When the Evangelicals were barred from the schoolhouse in Kitchener it was clear to the preacher at least that they must procure a worship room of their own. A suitable lot was purchased, and the missionary cleared it of trees. September 25, 1841, Rev. Christian Hummel of the Buffalo Circuit officially dedicated that modest little frame structure to the glory of God. Somewhat before this time a log house had been erected on Black Creek Mission, but for some undisclosed reason it was not dedicated, so the Kitchener church became the first of the denomination in Canada. On the Sunday evening of its dedication, twenty persons accepted Christ as their Savior in the new church.

Less than a month later on a Saturday evening, Evangelicals were indignant to see on Kitchener's main street, an effigy of their preacher upon a gibbet. It remained there until Sunday, when one of the braver members of the congregation cut the rope and let the dummy drop to the ground where the boys burned it. This incident gave rise to rumors that Harlacher had committed suicide! Strangely enough, two of the rowdies who perpetrated this prank were subsequently converted, and one of them became an itinerant in the Canada Conference!

Before Harlacher left Ontario for Wisconsin in 1844, he had itinerated northward some ten miles beyond Toronto, to Vaughan, where he began a work which was of short duration. Its failure to live was attributed to the popularity of Adventism in that community and also to the refusal of the local congregation to countenance the use of the English language.

*The Canada Conference*

While the United States of America was being torn by Civil war, General Conference determined a Canada Conference should be formed and on April 6, 1863, Bishop Joseph Long in Kitchener formally opened the first session of that conference. Just two years later the young conference sent Rev. P. Alles into the Ottawa Valley to investigate the wisdom of sending a permanent missionary in the vicinity of Pembroke. The following year, on the strength of the report submitted to conference, Frederich Scharffe was sent to work among the increasing numbers of Old World Germans who were settling in that region. He worked fruitfully in settlements that were not wholly hospitable to his work, and after two years he reported that four churches had been built, and a total membership of ninety-four organized into classes. In 1880 Rev. H. Dierlam was sent as missionary into the Parry Sound district, and laid firm foundations on which subsequent work was developed. Efforts less productive of permanent results were made to establish societies in Ottawa and Toronto; the latter was only recently abandoned.

The Laymens Missionary Movement was officially endorsed by the Canada Conference in 1909, and on April 27th in Zion church, Kitchener, a Layman's Missionary League was formed with a charter membership of 125: Mr. L. J. Breithaupt was president. In the autumn a similar organization was effected at Stratford, and the movement spread through the conference. In 1919 the conference enrolled in the Missionary Education Movement.

Besides these interdenominational interests, the Canada Conference has given liberally to all the home and foreign missions of the denomination. The conference branch Y. P. A. contributed generously to the Medicine Hat mission in western Canada, to the support of Rev. Joseph Takano and another Japanese who labored in the Idzu peninsula, as well as to the maintenance of Miss Anna Roloff in China. From this conference Rev. J. P. Hauch went to Japan in 1899 to serve as missionary and superintendent of the mission. In 1909 Miss Anna Roloff of Han-

over, Ontario, was appointed to the China mission. The annual conference which convened in her home church in 1925 unveiled a memorial plaque which reads: "In loving memory of Miss Anna Roloff, Missionary in China, 1909 to 1924. Died in Hanover, Ontario, November 4, 1924." Miss Vera Schweitzer, too, is a product of this conference and served the Evangelical Church in China.

A larger number of Canadian Evangelicals have served, and are serving the church in the United States. D. Kreh was one of the pioneer Evangelical missionaries in Texas. Revs. C. A. Thomas and C. Staebler for long years were associated with the editorial and publishing interests of the denomination. Rev. S. L. Umbach was a devout pioneer in the field of theological education: his cousin, L. M. Umbach, was an eminent scientist and teacher in North Central College. A large number of Evangelical ministers in the States are Canadian-born, or but a generation removed. It is impossible to measure how largely the emigration of Canadian Evangelicals across the border has strengthened the church in the United States.

#### THE CANADIAN NORTHWEST

The Dominion government established in 1867 immediately looked toward the organization of the great prairie provinces in the west, and despite ominous insurrections in 1869 and 1885, Manitoba was brought into the confederation, the first of the western provinces. The opening of the Canadian Pacific Railway in 1885 brought land hungry settlers, many of them from Europe, to the "thousand mile farm" of the Dominion.

Geographical proximity and national interest adequately explain why the Dakota and Canada Conferences manifested a Christian concern for the settlers in the prairie provinces. In 1878 the Canada Conference listened to a spirited debate regarding the establishment of a mission in Manitoba, and thereafter resolved to send an inquirer to determine the feasibility of founding a mission there. In July, P. Alles went to Manitoba and visited widely: the next year he reported that in his judgment there was small opportunity for the Evangelical Church in the West. For



ORGANIZATION OF THE NORTHWEST CANADA CONFERENCE, BISHOP JOHN S. STAMM, CHAIRMAN, AT DIDSURY,  
ALBERTA, CANADA



ZION EVANGELICAL CHURCH, KITCHENER, ONTARIO, CANADA

The General Conference of 1903 convened in this church and  
the Board of Missions in September of 1929

nearly fifteen years the matter was dropped. When, in 1882, the Minnesota Conference established a Manitoba Mission, and appointed Rev. A. C. Schmidt missionary, the Canada Conference gave its cordial approval. Obviously little was done in Manitoba in 1882, and the next year the mission was left unsupplied: when the Dakota Conference was organized in 1884 whatever hopes remained for a Manitoba Mission were transferred to it. In proportion as Dakota Evangelicals migrated north of the American border, the Dakota Conference manifested a missionary concern in western Canada.

In 1893 Presiding Elder Movius of the Dakota Conference made an extensive exploratory trip into Manitoba and the Northwest, and upon his return urged upon his own, and the Canada Conference, the advisability of sending missionaries there. When, at the Board of Missions meeting, 1894, it was reported that the Dakota Conference proposed to sponsor the work, the Board voted an appropriation of \$500 toward it. Not long after this meeting Secretary T. C. Meckel visited Winnipeg, where among others, he was pleased to find the Maurer family, formerly of the Dakota Conference, and a local preacher, H. Dierlam, from Ontario. But the Dakota Conference hesitated, pointing out that the most auspicious openings were not in Manitoba but in Alberta; that the \$500 appropriated by the Board were quite inadequate for the undertaking; and that the Dakota Conference lacked the needed missionaries for such an enterprise. The conference, accordingly, voted to postpone the proposed mission.

There the matter rested for several years until it was suddenly and vigorously revived in 1898 when the Canada Conference appointed its presiding elders, M. L. Wing, D. Kreh, and J. P. Hauch with L. Wagner a committee "to gather information regarding the feasibility of establishing mission work in our Canadian Northwest, and in the city of Ottawa." With equal suddenness, the Dakota Conference in 1898 voted to found missions in Grenfel, Assiniobia and in Winnipeg. When the Board of Missions convened in the fall, it encouraged the Canada Conference in its purposes, despite the renewed interest manifested by the Dakota Conference. Nor was this judgment unwise, for though

a missionary was sent to Grenfel (some 280 miles from Winnipeg) and several classes were organized during the year, it was not long before the missionary contracted what was described as the "California fever," with which he infected his flock, and as a result most of them moved to the Pacific coast, and the work in Grenfel was dropped.

The appointed theme of the annual session of the Canada Conference in 1899 was "Progress and Expansion." Among them sat one of their number recently appointed to service in Japan—J. P. Hauch. Bishop J. J. Esher read a letter from Presiding Elder C. Oertli of the Dakota Conference urging the Canada Conference to begin mission work in the Northwest. The committee appointed the previous year brought in its report, and conference enthusiastically voted to establish work at Winnipeg, Manitoba, and at Grenfel, Assiniobia, and to send two missionaries to the West, if possible. While Bishop Esher lamented that two men were not available for the new enterprise, Rev. W. E. Beese, a probationer, was appointed the first missionary to the Canadian Northwest. He settled in Winnipeg, a perfect stranger. Among the first to greet him were the Maurers who for several years in their new northern home had kept in touch with the denomination through the church papers. His efforts, however, were not confined to Winnipeg: periodically trips were made to Grenfel and Rosthern, where the Dakota work had been allowed to lapse. During the conference year Presiding Elder Kreh made a "tour of inspection" which he reported at conference in 1900. The conference thereupon determined to divide the work into two parts, to appoint a missionary to each, and further designated the presiding elder on the Northern District with the missionaries to constitute a committee for procuring a lot for a church building in Winnipeg. The new missionary sent west in 1900 was Rev. A. W. Sauer who was stationed at Rosthern, a railroad station in the wide prairies between Regina and Prince Albert. Scattered through the fertile farming land, Sauer found numerous Evangelical families who had migrated from the States, and in

Rosthern, June 15, 1902, Bishop S. C. Breyfogel dedicated the first church of our denomination in northwestern Canada.

Only a week later Bishop S. C. Breyfogel dedicated the modest church in Winnipeg. This happy occasion occurred almost three years to a day after the arrival of the first missionary. Arriving in Winnipeg June 24, 1899, W. E. Beese was granted the use of "All Souls Mission" where he and his little flock worshipped for seven months. Then a store room was rented but these quarters proved most unsatisfactory. September 9th the cornerstone of the new church was laid amid proper festivities. Representatives of the Methodist and Presbyterian churches, and also the Honorable A. W. Puttee, member of Parliament, gave dignity and a sense of Christian fraternity to the dedicatory occasion. By November the little congregation removed from its hall to the church basement, and throughout the winter services were held there. But on June 22d this modest rectangular church, crowned with a spire, became their church home.

In 1902 the third missionary, Rev. C. G. Kaatz, was appointed to do missionary work in Alberta. He first entered Didsbury, holding services in the Clemens home, and later in the Baptist church. During the summer a class of eighteen was organized which heroically devised plans for the erection of a church and parsonage. On October 5th, the cornerstone of the church was laid, and August 2, 1903, the little frame church with a square tower was dedicated to the glory of God by Presiding Elder M. L. Wing.

By this time the entire Canada Conference was genuinely aroused to its responsibility and joy in sharing the Gospel with the needy people on this vast frontier. The Y. P. A. of the conference sponsored the mission and church at Medicine Hat. In 1903 after reporting that the conference through its various agencies had raised \$20,000 for the work in western Canada, the authority was granted to found new missions at East Selkirk and Newdorf.

In 1904 the Western District of the Canada Conference could boast that it was the largest district, geographically, in the denomination, for it extended 2,200 miles from Listowel, Ontario,

to Wetaskwin, Alberta. At the time there were seven missionaries serving in the far western plains, but expansion continued. S. Krupp, a superannuate of the Minnesota Conference, visited a community of eight Evangelical families, formerly of Minnesota, who had removed to Davidson, Manitoba, and preached for them. Just the year before three Evangelical families had settled among a group of German-Russians near Medicine Hat, and the latter had asked the Evangelicals to procure a minister for them. In Warner, Alberta, the O. W. Kerr Land Company donated a lot and \$500 for a church, which excepting a Mormon society, was the only church within a radius of forty miles.

In simple unobtrusive steps like these, the Evangelical Church ministered to God's needy children. For obvious reasons the development of this work was tediously slow, but in 1908 L. H. Wagner who had been made superintendent the year before, could report that there were seven churches and five parsonages in western Canada, with five additional churches in the process of construction. The entire membership was 615. However encouraging this appeared, the enterprise was faced with no small hazards. The missions were fully fifteen hundred miles from Kitchener and the stronger Evangelical work. Its membership was thinly scattered over the fenceless prairies, and it would be long before self-support could be realized. Its widespread preference for the German language limited its field of ministry, and during the World War period brought it under suspicion. Nevertheless, the Gospel must needs be made available to men, and that gave both legitimacy and authority to the undertaking.

Scattered communities of German-Russians began to respond to Evangelical missionaries. These people were earnest readers of the Bible, and firmly established in their faith. They had a pronounced preference for extemporaneous sermons; they were hesitant to accept the Sunday school, but for all their quaint Old World customs which occasionally appeared after they were won for Christ, they were devoted Christians.

In 1919 when there were seventeen missionaries in Western Canada, they memorialized General Conference to form them into a missionary conference, but the plea went unanswered. This

in no way reduced the missionary earnestness for with unabated zeal the missionaries met this frontier, as others had met the frontier in the Mississippi Valley many years earlier. Missions were established in Edmonton and Regina. Rev. Karl Gretzinger, one of the first of the German-Russians to become an Evangelical missionary, reported in 1918: "My presiding elder has blessed me this conference year with only seven appointments, Medicine Hat being the center thereof." He continued to relate that while he preached in Medicine Hat every Sunday evening, each of the rural appointments received a sermon every third Sunday. The outlying churches were from twenty-four to forty-five miles out of Medicine Hat. His Ford was useful for about two-thirds of the year: during the winter and spring he was obliged to travel by horse, and usually spent several weeks at a time in the rural parishes. In 1921 L. K. Eidt at Melville reported that he was devoting three days weekly "to teaching elementary subjects and Bible courses to about twenty-five adults."

The Board of Missions took an increasing interest in this frontier missionary enterprise. In 1919, \$40,000 from the Forward Movement was set aside by the General Conference for work in Canada. At the creation of the Northwest Canada Conference in 1927 the Board allocated half of this amount to work there. The Board in 1921 recommended that once a quadrennium a committee of the Canada Conference accompany a bishop on a supervisory tour through the area. In 1925 a committee consisting of Field Secretary B. R. Wiener, Rev. L. H. Wagner and Professor Thomas Finkbeiner surveyed the work, and in presenting their report, urged the appointment of a committee which should determine the future policy for the work.

This committee reported in 1926. In their investigation they found twenty-one fields, of which one—Didsbury—was self-supporting. Five fields were exclusively English, nine were German, and seven used both languages. They supported the request of the missionaries, reaffirmed in 1925, that the work be organized as a missionary conference. This proposal was approved by General Conference, and on June 23, 1927, in Didsbury, Alberta, the Northwest Canada Conference, under the chairmanship of

Bishop John S. Stamm, met for the first time. After twenty consecutive years of leadership in this area, L. H. Wagner returned to Ontario, and Rev. W. W. Krueger of the Wisconsin Conference was appointed Superintendent in 1927.

Through the succeeding years life in the rural communities in the Northwest has been as bleak and unpromising as for the American farmer in western Kansas and Nebraska. Droughts and grasshoppers have destroyed crops; unfavorable pioneer conditions and low prices for farm products have made life hard. Yet through all these lean years, Evangelical missionaries have shared the adversity of their people with a rare love and patience, because the love of Christ constrains them. They have not only continued to preach but have sought to establish themselves in the neighboring province of British Columbia. Today this earnest devoted band numbers twenty-one consecrated men.

To journey through Indian-infested forests required strong hearts. To go among a foreign people with strange customs and a stranger language demanded, and still demands a stout heart. But who can gainsay the unacclaimed courage of those who dispense the Word of God in the neglected corners of our continent?

## CHAPTER V

### EVANGELICAL MISSIONS IN NORTH AMERICA: AMONG UNDERPRIVILEGED AMERICANS

THE conclusion of the Civil War was the signal for the resurgence of immigration to America, and vast numbers were attracted by the free land and the opportunities for labor on this side of the Atlantic. In a way in which our generation would scarcely appreciate, this was a land of opportunity. In 1883 immigration reached 700,000: by 1905 it exceeded a million. Before 1880 the major proportion of these people came from northern Europe and without too much difficulty was assimilated into American society: those from southern and eastern Europe constituting less than one-twentieth of the whole number. By 1900 one-fourth of the immigrants were Poles, Slavs, Hungarians and Italians. These peoples, largely illiterate and unskilled, uprooted from their native soil and concentrated in the teeming American cities, constituted a religio-social problem of the first importance. They readily became the spearhead of social unrest, and the rising industrial warfare.

It is always less demanding to sing about the heathen "from Greenland's icy mountains to India's coral strands," than to give practical attention to "the stranger which is within thy gates." But the Christian Gospel affirms the needfulness of extending the moral obligations of neighborliness to all people, and the Evangelical conscience has never been wholly unmindful of its duties to those who by choice or compulsion have adopted the United States as their country.

#### FIRST VENTURE AMONG ORIENTALS

The first aliens to win the interest of the Evangelical Church were the Orientals. Evangelical pioneers in San Francisco beheld with mingled curiosity and concern the heathen in their midst. In 1863 Editor T. G. Clewell, supported by a strong sentiment in the church, urged the establishment of a mission among Cali-

fornia Chinese as a substitute for a mission in a "heathen land." The Board in 1870 approved the plan to begin such a mission "if financially advisable," and the latter point was to be determined by Bishop J. J. Esher during his episcopal visit to the Coast. Other projects, however, crowded out this one, and it never became a reality.

Thirty years later a Chinese Sunday school was conducted under the auspices of the Adams Street church, Chicago, with Mrs. R. G. Munday in charge. One convert of this mission, Moy Poy, returned to China in 1913 to tell the Glad Tidings to his people. More recently churches in Littell, Washington, and Los Angeles, California, began work with the Japanese, but none of these enterprises proved more than temporary.

#### BEGINNING A NEGRO MISSION

After Daniel Wilson, a humble Negro, opened his home to John Seybert in Orwigsburg in 1822 the Evangelical Church had desultory contacts with American Negroes. But during the Civil War when Northern churches conceived all Southern Christians as apostates, the Board of Missions at the express direction of General Conference undertook to establish a mission among the freedmen. The denomination at large sensed the exhilaration which John Dreisbach expressed as he told of the adventure "to offer the rich Gospel jewels to the distressed Ethiopians." While the initial plans were thwarted, in June, 1866, it was announced that Rev. E. L. Kiplinger of the Indiana Conference had accepted the appointment to work among freed Negroes at Selma, Alabama. Kiplinger subsequently changed his mind and would not serve as missionary, and none could be found, so the Negro mission was never realized. The costliness of the Pacific Coast missions, and the mounting indebtedness of the Missionary Society militated against the Negro mission.

In 1887 there was an enthusiastic revival of interest in a Negro mission, and while a special fund for a Negro mission was begun, no mission was established. In 1898 Bishop Wesley N. Stanford, upon invitation, visited the work of Rev. R. B. Robinson, a Negro, among his people in Alexandria, Virginia, and

gave support to Robinson's pleas that the denomination take it over. General Conference meeting in Johnstown, Pennsylvania, that year declared its inability "to assume any responsibility" for the Negro mission inasmuch as it was committed to the establishment of a foreign mission. With that incident there closed the last significant endeavor to persuade the Evangelical Church to attempt the evangelization of the Negro in America. It is generally believed that other churches, more favorably situated geographically and financially, are in a better position to undertake this type of ministry.

#### MISSIONS AMONG JEWS AND HUNGARIANS

The Ohio Conference in 1841 received Rev. Christian Gattel, a converted Jew, into the itinerary, who preached successfully for some years. Marcus Steiner of the Linden Street church, Cleveland, operated a Christian mission for Hebrews until his death in 1896. At present Rev. F. C. Imhof, a former member of the Ohio Conference, operates such a mission in Cleveland. It was also in Cleveland that the Madison Avenue church in 1891 began a mission among the numerous Hungarians in the city. Neither Jewish nor Hungarian missions proved to have permanence in the Evangelical Church.

#### ORIGIN OF A POLISH MISSION

The Ohio Conference in 1898 voted license to John Petro of Lorain, a man who could preach in Hungarian, Bohemian, Russian and Polish. Petro was invited to launch a mission among the Poles in Buffalo, New York, upon the authority of the New York Conference. An Evangelical society of Polish people was organized, but the work failed to prosper. It was basically a conference venture, and never won the support of the Board of Missions or of the Evangelical people who were more absorbed in the inauguration of a mission in China.

#### FOUNDING A MISSION AMONG SWEDES

The Board was little interested in a Polish Mission for it had already voted support to a Swedish Mission. Among the con-

gregations which joined the Evangelical Church in 1896 in New England was the Swedish society in Boston under the pastoral leadership of Rev. Magnus Larson. To further his work among the Swedish sailors in the port of Boston, and in a Sunday school newly formed in Cambridge, he printed a thousand copies of "Trosartikler och Allmaenna Regler foer Evangeliska Kyrkan"—and for the first time Evangelical Articles of Faith and disciplinary rules were printed in Swedish. Bishop S. C. Breyfogel wrote spiritedly of the prospects:

"In Boston we have a Swedish congregation of Evangelical people served by two Swedish preachers of our church. . . . They worship in their own language in accordance with the beliefs and usages of the Evangelical Association. . . . Is it too much to believe that here may be the beginning of a mission of our church in Sweden?"

When the Board met in Erie in the fall of 1898, upon Bishop Breyfogel's enthusiastic resolution, the Board enthusiastically voted to establish a mission among the Scandinavians in America.

When at its height, this work was comprised of three congregations, directed by two missionaries. But as the Evangelical Church was more and more possessed by the passionate purpose to establish a China Mission, the claims of the Swedish people in New England paled into insignificance and the work disappeared. However, one day before it disintegrated, Pastor Larson met Albert Lunde, a Norseman employed on a revenue cutter. Through the ministry of Larson, Lunde became a Christian, and returning to Oslo stimulated a spiritual quickening in 1904 which assumed large proportions, and did great good.

#### THE IMMIGRANT MISSION IN NEW YORK CITY

As the church leaders beheld the increasing stream of immigration flowing through New York City toward the unsettled West it was resolved, first in 1865, to establish an Immigrant Mission. Two years elapsed before the venture became a reality. The Immigrant Mission had no more loyal friend than Henry Stoetzel who wrote persistently, emphasizing the duty of the Evangelical Church to protect the innocent immigrant from the

voracious swindlers who preyed upon the new arrivals. He cited the friendly services which might be done the foreigner, and proposed that an offering be taken in every conference, including the newly formed Germany Conference, which should be used to erect an adequate building for the Immigrant Mission. But other missionary ventures, more assertive and more colorful, took precedence over this one, and it is somewhat difficult to make a connected story of the hectic experiences of the work.

The first venture, it appears, came to naught, but in 1885 the Board offered the Atlantic Conference \$800 if that conference opened an immigrant mission. Accepting the offer, the Atlantic Conference sent Rev. H. Glasser to work among immigrants at Castle Gardens, which was the American port of entry for aliens until Ellis Island supplanted it. In 1891, Rev. D. Schnabel succeeded Glasser in this work. Three years later the Board transferred the mission to the Atlantic Conference: the next year General Conference denied the plea that it be made a denominational mission. In 1899 the episcopal message urged that direction be given the Board of Missions to appoint an immigrant missionary, but this too fell on unresponsive ears. Immigrant missionary work was discontinued.

The third and final chapter in the story of the Immigrant Mission begins with the revival of immigration following the World War. Learning that the Board was somewhat favorably disposed toward the establishment of such an enterprise, the W. M. S. in 1919 offered financial support for one. Two years later, upon the efforts of F. C. Egger the offer was accepted by the Board, and Rev. Daniel A. Bast, pastor of the 55th Street church, New York City, was named Immigrant Missionary, an office which he held until 1932.

Whether inspired by Bast's services, or local circumstances is immaterial, but in 1923 the Illinois Conference directed Rev. M. Gronewald to give all possible assistance to emigrants in Chicago, by counselling them, helping them to acquire the use of the English language, and assisting them to find reputable living quarters. Simultaneously Karl Gretzinger, of Mildmay, Ontario, had been instrumental in bringing nearly a hundred German-

Russians into Ontario in 1923-24, and the Board requested him to endeavor to help the members of the Evangelical Church in Germany who wished to emigrate. This he did.

Already in 1925 Missionary Bast began to observe the evident decline of immigration, as American and European governments enforced restrictive legislation. In 1929 he was stationed at a church in Philadelphia but continued in the office of Immigrant Missionary. In 1931 his appointment was as "missionary without salary," and with that entry the story of the Immigrant Mission of the Evangelical Church ceased: immigration was negligible, and this form of service was no longer needed.

#### THE EVANGELICAL ITALIAN MISSION

In the very opening years of the twentieth century voices in the Evangelical Church were calling attention to the large alien elements in American cities as "woefully wanting in moral and Christian principles." Under the pastoral guidance of Rev. W. H. Gamertsfelder of the Evangelical church in Wellsville, Ohio, occasional attention was given the Italian colony in that place.

In 1904 Miss Katherine Eyerick, an Evangelical from Amherst, Ohio, was engaged to work among the Italians in Wellsville by the local Evangelical church. She had taken a Normal Course at Ada, Ohio, and in 1902 received her diploma from Evangelical Theological Seminary, the first of her sex to be graduated from the Seminary. She earnestly wanted a missionary appointment in a foreign field, but when those doors closed, her responsive spirit found open doors and entered them. In Steubenville an anonymous philanthropist offered \$25 monthly for the support of a worker among the Italians. This position she accepted until such time as the way to a foreign field was opened: while she taught the English, she learned the Italian. One day two offers came to her desk. The first was from the United Presbyterian Church which volunteered to underwrite the Steubenville Italian Mission: the other was from the Evangelical church at Wellsville, inviting her to be pastor's assistant, and worker among the Italians. She chose the latter.

But to establish a significant Italian mission was beyond the



#### THE ITALIAN MISSION COUNCIL, RACINE, WISCONSIN

*Front row*—Miss Mary Cariello, Racine Mission; Miss Gertrude K. Bloede, Missionary, Kenosha; Mrs. G. Busacca, Kenosha; Miss Irene Haumersen, Secretary; Bishop G. E. Epp, Chairman; William L. Bollman, Executive Secretary-Treasurer of Missionary Society; Rev. C. A. Bender, Former Superintendent; Miss Elaine Kreutzer, Milwaukee Giuliani Church; Miss Antoinette Xarchiona, Milwaukee Giuliani Church.

*Standing*—Mrs. A. Germanotta, Racine; Rev. A. Germanotta, Missionary, Racine; Rev. Mario N. Berger, Superintendent; Rev. G. Busacca, Missionary, Kenosha; Mrs. R. Hauerwas, Milwaukee; Rev. B. Re, Missionary, Giuliani Church, Milwaukee; Mrs. B. Re, Missionary, Giuliani Church, Milwaukee.



capacities of a single congregation, and in September, 1904, the Ohio Conference assumed responsibility for it. During the succeeding months victories and baffling moments succeeded each other. In the house rented for the mission the lower rooms were used "for school and gospel meetings" while the upper rooms were refurnished for those converts who were exiled from their homes because of their acceptance of Protestant Christianity. In January, 1905, the jubilant missionary reported that two young converts were candidates for the ministry. But it was not a jubilant missionary who reported in April that the premises they were renting had been sold and would be transformed into a saloon. She plead with the church for \$300 with which a lot might be purchased on which a chapel could be erected.

This moment of apprehension was but the threshold of even greater things for the work, for at the Woman's Board meeting in Cleveland, August 29, 1905, it was determined that the W. M. S. would supervise and support the Italian Mission at Wellsville, providing the Ohio Conference could see its way clear to relinquish its authority over it. September 5th, the Ohio Conference announced its willingness to make the transfer, and the Italian Mission at Wellsville became the "first Italian mission of the W. M. S." A month later a practical, simple little structure, intended to fulfill the demands of church and school, was dedicated.

Louis Bucaletti's expressed desire to attend North Central College in preparation for the ministry inspired the Ohio Conference Y. P. A. to raise funds for his education. His presence in Naperville inspired the promotion of an Italian Mission in Chicago. During his years of college training he spent vacations and week-ends doing missionary work in the large Italian colonies in Chicago. For the furtherance of his work, he translated parts of the Discipline and Catechism into Italian in 1907: in 1912 the complete "Disciplina Della Associazione Evangelica" appeared. In January, 1908, the first copy of an Italian *Evangelical Messenger* came off the press. The mission was removed to the corner of Milton and Hobby Streets, and there on November 16, 1908, Bishop S. C. Breyfogel dedicated the new

mission building. It was situated in the midst of a settlement of ten thousand Italians and Sicilians where "black hand" disturbance led the community to be called "little hell." In this area there were more people to the square block than anywhere else in the city. Five years later a second mission was opened at Twenty-third and Wentworth.

Great and grave difficulties confronted and finally overcame these missions. In 1915 the Wellsville work was closed: the year before the Milton Avenue Mission in Chicago was closed primarily because of the adequacy of other mission agencies to care for the need. The Roman Catholic Church impeded the enterprise at every opportunity. One of the difficulties to contend with was the inability to get any large numbers of Italians to worship in renovated storerooms after they were accustomed to the colorful Roman churches.

Meanwhile other Italian missionary work appeared which was even more transitory than that in Chicago. In July, 1908, the Y. P. A. of the Kansas Conference opened an Italian Mission in Kansas City. The Y. P. A. Union in Detroit in 1914 reported a missionary and Americanization work among the Italians there. The same year the East Pennsylvania Conference commissioned Bishop Thomas Bowman and a designated committee to establish an Italian Mission in South Bethlehem. This work had been inaugurated by Rev. James G. Pratte, who had been converted as an immigrant in the United States, and in 1907 had joined the Evangelical Church in Telford. Pratte was the first and only appointed missionary. This work, and that in Brooklyn, New York, disappeared after the Board, in 1917, refused to accept general supervision over them. At the time the Board warned all local committees not to extend their work without proper authorization.

Before this occurred Miss Eyerick had been transferred from Wellsville to Milwaukee, where a colony of 8,000 Italians presented a challenging opportunity. A week after her arrival in May, 1908, a "spacious store-room" was rented, and within a month she reported 100 students in the night school. April 25, 1909, twenty-two Italians became charter members of the first

organized Evangelical church ministering to Italians: already three of her converts had stated their desire to preach the gospel, among them Guissepi Busacca.

During a year's leave of absence in 1910, Miss Eyerick visited Italy, and there at a Methodist Conference she met Augusto Giuliani, of Via Novaro, Rome. He had been dedicated to the church in childhood, and on September 20, 1903, he had received his ordination at the hands of Cardinal Respighi. One by one he had won ecclesiastical advancements, but meanwhile doubts about the Roman Church and his own salvation began to assail him. When he sought guidance, he received impatient jeers or rough rebukes. One day as he perused the Bible which a dying youth from Philadelphia had placed in his hands with the request that he read it, he came to know God's ineffable grace, and when his family learned of his conversion, they repudiated him. Giuliani was appointed to the Milwaukee Mission and on April 4, 1911, he and Katherine Eyerick were united in holy matrimony. On Easter Day, which was twelve days later, the newly erected chapel on Van Buren Street was dedicated with appropriate festivities.

Despite threats made upon his life, Giuliani took the Gospel to Bay View, the quarters of Sicilian rolling-mills employees. On Sunday, August 26, 1917, his street service was broken up by anarchistic hecklers who hooted their detestation of war, the church, Christianity, government and the missionary. Before things became too serious the police arrived, but not before Giuliani's life was threatened if he returned. The following Sunday Giuliani and his friends returned, and with them a number of police in plain clothes. The service began with the singing of "America." Before it was finished, fifty men in double file, led by a woman, marched toward the meeting, trampling an American flag under foot to show their disregard of government and hooting at the missionary. When a plainclothesman asked for silence, the leader drew his gun, and revolvers flashed. Twenty-two shots were fired before order was restored. The man who had vowed to "get" Giuliani was accidentally killed by his own

men, and nine of the anarchist ring were seriously wounded. The police jailed twenty-five others.

On November 24th the cleaning woman reported the presence of a strange package beside the church, and Miss Maud L. Richter reported it to the police. When none came to remove it the parcel was "put inside the church to prevent further meddling." That night the choir met for rehearsal, and the director had young Sam Mazzoni take it to the police station. The boy loitered with the twenty-pound package and the police at the station made merry with his find: but while he was in an adjacent room translating an Italian letter for them, the parcel exploded killing six of the nine policemen in the station. Detectives traced the package to the anarchist ring, the most of whom were deported to Sicily, however not before an attempt was made to dynamite the home of Prosecutor Zabel.

During the holiday season, 1911, G. Busacca, a student at North Central went among the 1,500 Italians in Racine, and January 2, 1912, a night school was opened for them. The more formal mission work with its street preaching, citizenship classes, etc., followed. In August, 1913, after a church with thirteen charter members had been organized, the Board appointed a committee to investigate the feasibility of erecting a chapel, which Bishop S. P. Spreng dedicated July 26, 1914.

The Racine mission discovered an Italian colony of 3,000 at Kenosha and a beginning, directed from Racine, was made under G. Busacca's leadership in 1917. First church, Racine, financed this enterprise. Beginning in a newly rented hall on December 23, 1917, the work progressed and prospered and on December 11, 1921, a chapel, erected by the W. M. S., was dedicated. In 1922 this work was made independent of the Racine mission. Meanwhile the energetic missionaries were developing new preaching places: Astor Street, Milwaukee; Wauwatosa, and North Racine. At the first place a new chapel was dedicated Thanksgiving Day, 1929.

Among the trying difficulties which have confronted the Italian Mission is the matter of language. Children of Italian parents have increasingly demanded English services, while the older gen-

eration preferred their worship in the native tongue. The Board was obliged to confront the dilemma and chose to give more frequent service in English. The work begun in Wauwatosa evolved into an English mission by 1931. The Anglicization of the entire mission has been accelerated during the past ten years, and has made possible closer coördination with the Wisconsin Conference.

Periodically the Roman Catholic Church has evidenced its stern opposition to this Protestant mission. Every endeavor was made "to suffocate and destroy with one stroke the work that the merciful Lord accomplished through the prayers and tears of the faithful." Missioners of a churchly order were imported to prejudice the people against the Protestant institutions. But through the long years personal kindness and Christian love continued their ministry despite these grievances. Neither vindictiveness nor malice can overcome the Christlike word, or Christ-like deed.

The method of administration has been changed frequently through the years in an endeavor to achieve acceptable and efficient operation. Beginning in 1922 initial steps were taken, inaugurating a program which has for its goal the incorporation of this work into the Wisconsin Conference. In 1935 the District Superintendent of the Madison-Milwaukee District was made Superintendent of the Mission.

The Italian Mission today consists of four congregations, located as follows: Milwaukee (1), Racine (2) and Kenosha (1), which together enroll 373 members. The conventional activities of the Evangelical Church, such as W. M. S., E. L. C. E., are carried on. While the Missionary Society spends approximately \$8,000 for this work, the members themselves carry sole responsibility for local operating expenses, and make annual contributions toward their pastors' salaries. More and more the earlier types of ministry performed, such as conducting language classes and citizenship classes are being rendered obsolete by the absence of immigration, and the Americanization of the foreigner in our midst. The Italian has become an American.

## THE KENTUCKY MOUNTAIN MISSION

Strangely, the latest mission to be undertaken by the Evangelical Church was among a people whose ancestry settled in America before Polish, Swedish or Italian peoples came in any significant numbers, or even before the Evangelical Church was born. Mountain missions became a topic of conversation in the United Evangelical Church in 1913, but it was 1919 before the Board, stimulated by the W. M. S., seriously inquired into inaugurating such work. After examining sections in Western Virginia, in Arkansas, and southeastern Kentucky, on February 2, 1921, it was determined to locate a Kentucky Mountain Mission on the Red Bird at Beverly, Bell County. This undertaking had no truer friend than Bishop Matthew T. Maze who from October, 1919, had served on the committee seeking a location for a mountain mission, who with Secretary Niebel made the first visit to the Bell County site, and whose heart and mind were given unstintingly to the development of the enterprise. The manifest needs of the community, the absence of other mission groups in the community, and the appeals of the mountain people were cited as the bases of this action. Secretary Niebel visited the field, selecting building sites and making initial arrangements for beginning work. He returned again in mid-April to let the first of the contracts for buildings. The Knuckle brothers donated twenty acres of land for the mission property on the Red Bird, and the Mission accepted the financial responsibility for cutting, sawing and hauling the timber for the buildings. The Mission furthermore promised to provide two school-teachers for six months "beginning with July under the County School Board." In the second week of July the educational missionaries came—Misses Myra Bowman of Johnstown, Pennsylvania, and Emaline Welsh of Amboy, Illinois, who besides their teaching, organized the first Sunday school. Six weeks later an evangelistic missionary arrived in the person of Rev. J. J. De Wall, formerly pastor of the Hildreth Memorial church at Le Mars.

The educational missionary work has enjoyed a rapid development because of the lack of adequate educational facilities among mountain people. The combination school and church building



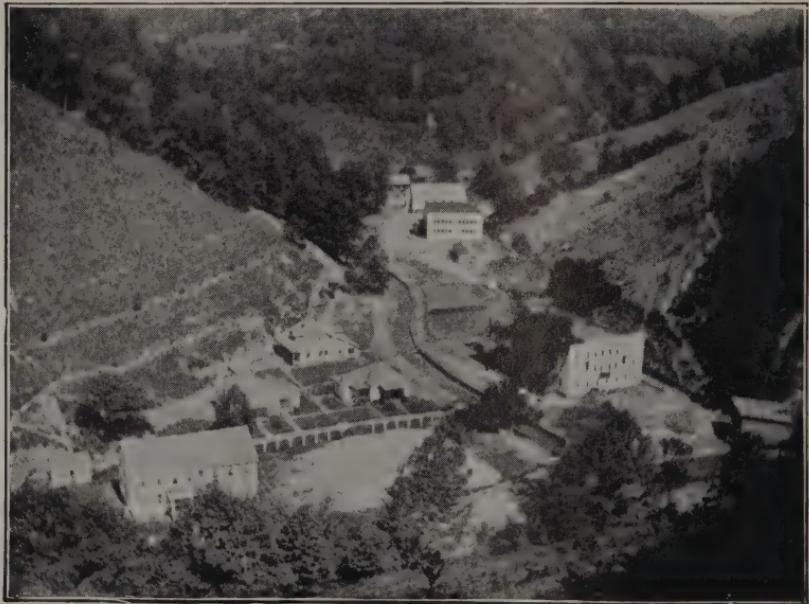
REV. J. J. DEWALL

Founder and first Superintendent of the  
Kentucky Mountain Mission

He was born May 11, 1886, near Manson, Iowa, a son of Rev. and Mrs. J. J. DeWall, Sr. He graduated from Western Union College, Le Mars, Iowa, and while pastor of the Hildreth Memorial Church in Le Mars, was made Superintendent of the newly opened Kentucky Mountain Mission. He began his work in August, 1921, at Beverly, Bell County, Kentucky. After seven years of efficient leadership he witnessed a transformed community and saw many of his dreams for the Red Bird Settlement School come true. He died in the faith on September 23, 1928, this "Shepherd of the Hills," and was laid to rest on the mountain side overlooking the Mission buildings on the Red Bird.



ELLEN STULL MEMORIAL CHURCH, BEVERLY, KENTUCKY



MISSION COMPOUND, BEVERLY, KENTUCKY MOUNTAIN MISSION  
Boys' dormitory and missionary residences to the left. Right—girls' dormitory, high school and church.

was dedicated by Dr. Niebel in January, 1922, and the next year it was reported that 235 children were under missionary instruction in the three schools at Beverly, Jacks Creek and Beech Fork. From the beginning it was recognized that because of difficulties inseparable from mountain travel, a dormitory would be necessary, and on February 25, 1923, Secretary G. E. Epp dedicated Knuckles Hall, a large, three-story structure, the second and third floors of which provide dormitory space, while on the ground floor there is a large dining hall and a spacious library. In the latter the students assembled daily for evening prayers. At slight cost, because lumber was so inexpensive, a cottage known as "Mountain View Cabin" was erected on the hill side, wherein girls are taught the principles of domestic science in a practical way. In 1931 the curriculum for the school at Beverly was altered to provide for a three-year junior high, and a three-year senior high course.

The eagerness with which mountain youths aspire to learning, and the limited way in which the mission, coöperating with the county board of education has been able to meet it, is most significant. While in 1935 there were 374 students in the mission schools, the Superintendent reported that 113 applications had been rejected. In 1936 less than ten per cent of the applicants for rooms in the dormitories could be accepted because of lack of facilities. The desire for education is still beyond the capacity of the mission equipment. The county boards of education have coöperated with the Mission in the support of the educational missionaries.

Despite the clear lack of much desired physical equipment, the schools have produced able youths who have been a source of pride to the Mission. Since 1930 three of the high school students have won first place in the all-state oratorical contest. In 1937 the high school graduated twenty, "the largest (class) in the history of our school." In 1941 Superintendent Lehman reported that during the twenty years the high school had been operating at Beverly,

"excluding the class of 1941 . . . there have been 152 graduates. These have taken a total of 294 years of ad-

vanced work, or an average of 1.9 years for each graduate. If we consider the 103 persons who graduated before 1937 (the last class that could have completed college work) we find that there are 34 college graduates, and 9 have taken post-graduate work. Of the above 103 graduates, 81 have taken college work. Only 22 have not gone to college."

At present the Mission operates three elementary schools, and one senior high school in Kentucky.

No less important than the educational work, and no easier to maintain has been the medical service. It began during the second year of the mission when Lydia B. Rice, R.N., a capable nurse, undertook to inculcate the principles of health and sanitation. Beginning with 1923 Superintendent J. J. DeWall plead for a doctor for the mission staff: in 1927 Rev. Harlan S. Heim, M.D., arrived. Both the doctor and the mission spoke gratefully of the gifts of a medical library, surgical instruments, and office equipment which were sent to Beverly by Dr. B. G. Illes of Lancaster, Ohio, who was retiring from active practice.

With a nurse and a doctor upon the staff, one other need became apparent, and in 1927 the Superintendent asked for a hospital. The Board authorized the erection of a "small hospital." Generous contributions accumulated, and on August 31, 1928, the hospital was dedicated by Bishop S. P. Spreng and Mrs. Sarah Ernest Snyder of the Pittsburgh Branch of the W. M. S. It was a modest, two-story structure half a mile up the Red Bird at the mouth of Cow Lick Creek. The liberality of mission-minded Evangelicals provided a nursery, an X-ray machine, a sterilizer, a refrigerator, and other necessary equipment. In 1929 Dr. Heim registered the hospital with the American Medical Association.

The doctor was a very busy man inasmuch as he was the only physician within a radius of twenty miles. Lacking telephone and good roads, the doctor's counsels could only be given in person, and the only method of transportation was by horseback which consumed many hours. Circumstances warranted a second doctor, and another was appointed in 1931. The Brindgartner Lumber Company had acquired a vast tract of timber north of Beverly, and was prepared to pay for medical services for their

employees. These and other circumstances warranted a second doctor, and in 1931 Dr. and Mrs. E. J. Knopf, M.D., were appointed. With the arrival of additional nurses, Miss Rice became Superintendent of Nurses in 1932.

The depression worked havoc with the medical staff, but as evidences of financial recovery manifested themselves in missionary offerings, the medical work resumed its normal aspect. Upon his arrival in the autumn of 1936 Dr. R. E. Nelson, M.D., was the sole doctor on the staff until his resignation in 1940. During his last year he reported 180 hospital patients in addition to the 3,040 who received treatments not requiring hospitalization. Baby clinics were held monthly with an average of fifteen mothers, and twenty-five babies attending these meetings. Dr. Howard T. Elliott, M.D., began his work July 1, 1940, and has faithfully continued the ministry of a Christian physician.

However, it was not primarily to take school-teachers or doctors to this mountain region that the Evangelical Church established the Kentucky Mountain Mission. Primarily it was done to share with the mountain people the glorious fact that God became man for our salvation. DeWall was not universally welcomed in this country: rumor had it that he was an emissary of the Roman Church, or that he was a federal agent seeking illegal distillers of liquor! Among the mountain folk were those whose ethics demanded that a wrong done should be neither forgotten nor forgiven until it was erased by the shooting of the transgressor. Into that atmosphere came the first Evangelical missionary.

At Beverly, at the meeting of the three valleys, J. J. DeWall began the first religious work. The first combination church-and-school was followed by the Stull Memorial Chapel, dedicated by Field Secretary C. H. Stauffacher, May 8, 1927. The missionary forged ten miles down the Red Bird valley to Roark, known as Jacks Creek, and there in May, 1922, work was opened. As at Beverly, a combination church-and-school building was erected. In August, 1941, Bishop C. H. Stauffacher dedicated the new structure erected to take place of its predecessor which was destroyed by fire. On the entire charge now consisting of three preaching places, there are 132 members.

Inspired by Superintendent DeWall's report in 1923 that there were at least six adjacent communities which should have preachers and teachers, a committee of the Board investigated, and determined to locate a mission at Beech Fork, fourteen miles from Beverly. A petition signed by thirty-three citizens promising coöperation and support was presented to them, which affirmed the mountain people's desire to train their children in Christian ways. Pledges ran from \$20 to \$500 in addition to the offer of fifty acres of coal land for a church and school location. Recent graduates of the Beverly High School now aid the resident missionary in the Sunday-school work. The Citizens' Conservation Corps have materially improved the trails and truck roads, and travel being easier, people requested Sunday evening services. A projected highway, connecting Harlan and Hyden will, when completed, bring advantages and disadvantages to the Beech Fork Mission, but that problem is for the future.

In communities adjacent to the three established mission stations missionaries have been working with success. At Mill Creek and Spring Creek, both affiliated with Jacks Creek, there is a membership of fifty-nine. At Greasy Creek, which is served out of Beech Fork, the congregation has made the decision to erect a church building, and is now engaged in that effort.

As the years succeeded one another, the fruits of the missionary enterprise became more perceptible. The spirit of feuding and lawlessness began to disappear. "We have succeeded," the superintendent wrote, "in breaking down much of the clannish spirit that formerly existed between families and communities, and in creating a friendly attitude toward the work. . . . The county is now the most peaceable, and has in it the least violations of any section in the mountains." Such is the tribute to the power of the Gospel.

Superintendent J. J. DeWall's leadership was terminated by his sudden death, September 23, 1928, which shocked and grieved the entire church. His great body held a great and strong heart. He was a familiar figure in the mountain cabins, and along the trails. He radiated a Christian spirit which was contagious, and continued long after his body was laid away on the hillside.

overlooking the Beverly mission. The founder of this work became a great tradition which has lingered on through the years, giving inspiration in moments of indecision and bewilderment.

On April 10, 1929, the Board announced the appointment of Rev. A. E. Lehman as Superintendent. For twelve years he had served with fidelity and fruitfulness in the China Mission, only to be engulfed in the rising wave of violent anti-foreignism, and compelled to flee China. His native gifts and his experience in mission work qualified him for his task, and to the present he continues in the superintendency. No braver or more self-denying band in all the annals of the Evangelical mission can be found than those who stayed by during the days of financial stress. When in 1932 the Board cut the Mission's appropriation by \$4,000, the mission staff subscribed \$2,400 out of their reduced incomes that the work might not suffer too much. Reductions in salary ranging from 26% to 41% were accepted without a complaint. Four young women—Misses Susie Warkentin, R.N., Hazel Hein, R.N., Eda Walser, and Rosa Dimmick, served without pay. Here were persons whose spirits were not dominated by expediency or self-interest, and with such Superintendent Lehman could count on a future.

Though Beverly, Jacks Creek and Beech Fork are the three locations best known, the work is not limited to those places. As early as 1926 J. J. DeWall described the work as covering three hundred square miles, and reported that the Gospel was being preached in seven different communities. Today there are five regularly organized congregations with a total membership of 439, of whom thirty-one are staff members.

More and more the evidences of modern civilization are impinging upon these people so long forgotten in their mountain fastness. Railroads and highways are approaching ever more closely, and the radio already overlaps the great green mountains. As these come closer, changes in the mission will occur with greater speed. Improved highways will inevitably affect both the educational and medical mission work. However, no one can begrudge the advent of modern life into the mountains, let alone endeavor to hinder it. The Kentucky Mountain Mission

has endeavored to prepare these people morally and spiritually for the responsibilities attendant upon modern industrial civilization. The people in Kentucky, like the people elsewhere, will never outgrow the need for the poise and peace which comes from Jesus Christ. Those elements of mountain life which once made it quaint are fast disappearing, but the need for the Gospel message continues whether people live in log cabins, or modernistic glass block houses.

## CHAPTER VI

### UNFULFILLED MISSIONARY HOPES

AS GEORGE TYRELL wrote his German friend Von Hugel: "What a relief if one could wash one's hands of the whole concern. But there is that strange Man upon the Cross who drives one back again and again." As the Evangelical Church faced a world where millions lived and died in sin, the desire to evangelize frequently outran the financial ability to evangelize. Though the church has confined her efforts to missionary work in Japan, China, Nigeria and among the people of Europe, her interests were not limited to those particular enterprises.

#### EARLY ENDEAVORS TO ESTABLISH FOREIGN WORK

When the Board met in Pittsburgh, November 15, 1860, for its first annual meeting, it voted to establish a foreign mission, either in central Africa or in eastern India, and Secretary Yeakel was instructed to procure the counsel of the American Board of Commissioners for Foreign Missions in the locating of the venture. The following year the Board, after selecting India as the land for Evangelical missionary efforts, named Revs. F. C. Hoffman and F. W. Heidner who thus became the first appointees of the Evangelical Church for service in a non-Christian land. However, the outbreak of the Civil War frustrated these plans to found a mission in India, and following the War, numerous other plans and interests diverted the attention of the Church from its former purpose. More than ten years were to elapse before the Church did establish its first foreign mission in Japan.

Three years after the Japan Mission was launched, there came promises of money from Evangelicals in Pennsylvania, Iowa and Ohio if a mission were established in Turkey: others wanted to begin work in the Congo.

During these earlier years, the driving zeal motivating mis-

sions was to send the saving Gospel in order to rescue dying souls from everlasting torment.

"Go quickly. Urgent is the call, it will not brook delay.  
Go forth with loyal hearts and brave,  
Go win the souls Christ died to save,  
Go tell them of the empty grave.  
Go speed thee on thy way."

In the last years of the century the more modern position was expressed by Editor Spreng when he declared that the final question was not whether heathendom, living in sin would be condemned to hell, or whether it would be excused because of its ignorance. The decisive question was "can *we* be saved if the heathen perish without that light which it is in our power to give them?"

In 1896 the Board received an urgent appeal from Australia, written by an Evangelical colonist there on behalf of a small circle of Evangelicals. Its plea for an Evangelical Mission in Australia was warmly supported by *The Evangelical Messenger*, but the popular interest in a China Mission, and a disinclination to increase the already large debt of the Missionary Society combined to defeat the proposal.

In 1891 the Board voted to establish a Malayan Mission as soon as possible, but that moment never came. After the Spanish-American War there was a marked sentiment favoring the founding of a mission in the Philippines. Though the Board in 1898 clearly and regretfully stated its inability to evangelize in any of the lands newly acquired from Spain, patriotism and "manifest destiny" and the responsibilities of "bearing the white man's burden" would not allow the thought of establishing such a mission to disappear. In 1901 the Board rejected Rev. J. S. Newhart's plea for a Cuban Mission. The next year the Williamsport District Ministerial Association pledged itself to "erect and pay for a chapel as soon as the honored Board of Missions locates a Cuban Mission, which we hope and pray may be very soon."

## THE CALL OF SOUTH AMERICA

When the Erie Conference convened in 1902, William Lingelbach, a ministerial member of that body, presented an inviting proposal. He offered, at his own expense, to make an exploratory trip to Brazil to investigate the practicability of locating a mission there. The conference with alacrity accepted the offer and memorialized the Board of Missions to "pay earnest attention to this ripe and inviting territory." Within several months his health was such that medical counsel advised him against leaving this country. He removed to California to convalesce, and there, shortly after their arrival, his wife contracted diphtheria and died.

In 1904 William Lingelbach presented the Board a second proposition: he would pay the expenses of anyone delegated by the Board to investigate Brazil as a mission field. After deliberation by a Special Committee it was announced in November, 1905, that G. Heinmiller, President of the Board, had been selected to visit Brazil, and that he would set out soon after Christmas, 1905. The initial plans miscarried, and it was not until April 6, 1906, that he left New York City aboard the *S. S. Tennyson* for Rio de Janeiro. He returned, enthusiastically advocating the establishment of a mission in Brazil, but the Board was undecided and referred the whole matter to General Conference which rejected the proposal.

No more was heard of a South American mission until the European Conference in 1928 vainly asked the Board to appoint a missionary among the Germans in Montevideo. In 1929, Rev. J. Neubauer, a Reutlingen graduate, after one year's service at Goldingen, Latvia, emigrated to South America where he continued to preach, though not in affiliation with the Evangelical Church. Rev. A. W. Archibald, a ministerial member of the New England Conference, laboring in Brazil memorialized the Board in 1936 for support. The Board in 1936, and again in 1941, studied this matter and resolved:

"that in view of the present uncertainties prevailing in many areas of our missionary operations, it is in the judgment of this meeting inadvisable to assume the obligations of a new mission field at the present time."

## LAUNCHING A FLORIDA MISSION

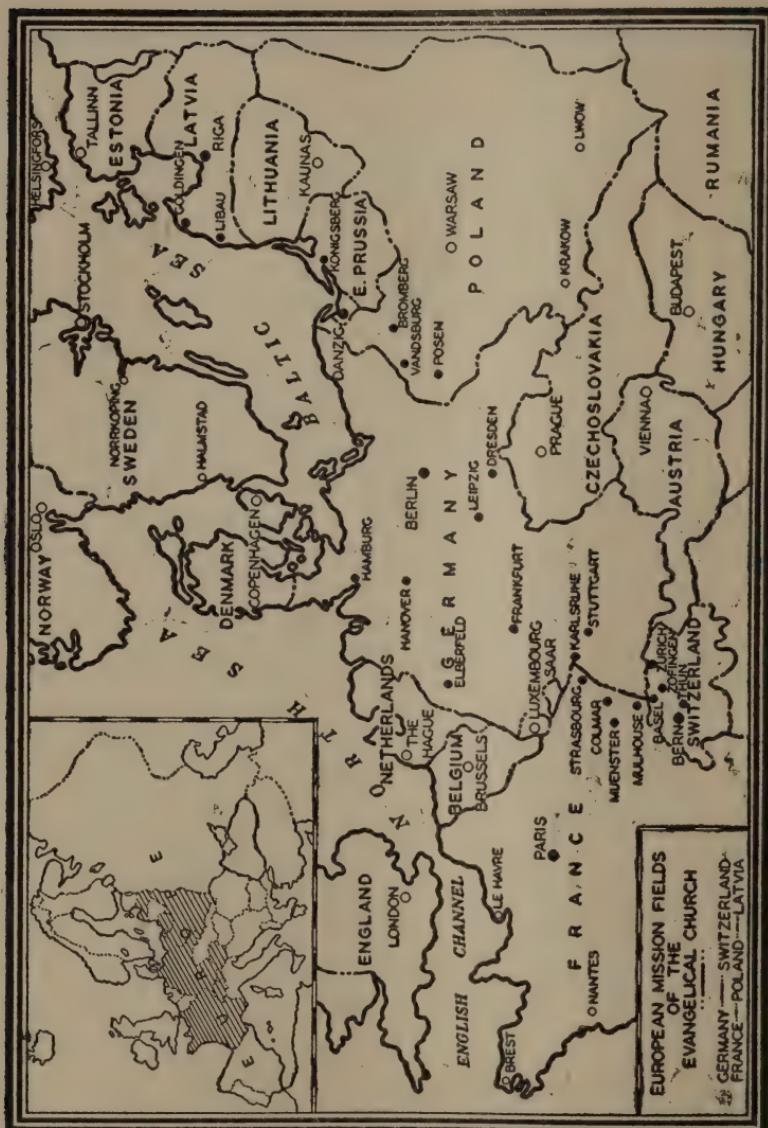
The North "discovered" Florida after the Civil War, and just as Evangelicals joined in the flood of migration toward the Pacific, so some went to Florida. In January, 1884, Editor Hartzler reported the plea of seven Evangelicals near Jacksonville for an Evangelical missionary. Four months later, M. N. Horning wrote from Oriole on behalf of five Evangelical families, and concluded, "Send us down at once a Joshua."

After the Board of Missions in 1883 turned a deaf ear to his appeals, Horning turned to the East Pennsylvania Conference, and that body appointed Rev. J. L. Guinther "missionary to Florida." In April he arrived with the whole state of Florida as his parish and began seeking out Evangelicals whom he found at Fort Mason, Oriole, Tampa, Bloomindale, Fairmount and Bronson. Oriole gradually came to be the center of the mission. The missionary pressed the claims for a church on the 105 foot lot which had been donated. In November a promoter of Oriole real estate offered to erect a church edifice, and early in January J. L. Guither wrote: "Last Monday we commenced work on our first Evangelical church in Florida."

The missionary was reappointed in 1886, and the following year a second missionary was sent to Florida. Bishop Dubs paid the first episcopal visit to the mission field in January, 1886, and wrote in glowing terms of the progress being made. At the conference session in 1888 the Florida Mission was divided into three fields: Lake Region Mission, Fairmount-Bronson Mission, and Oriole-Barstow Mission; and added Rev. A. L. Erisman as the third missionary. Still the cry was for additional missionaries. The first quarterly meeting in 1889 branded as "infanticidal" the throttling policy of the East Pennsylvania Conference which so limited the staff when six missionaries were essential to its success. At the next session of conference, the Florida Mission was divided into four fields.

However, within two years these promising labors ceased by reason of the division in the Church. In 1892 Guinther, the last of the missionaries, was recalled for service in Pennsylvania,

and the work officially ceased. In 1916 and again in 1926 efforts were made to reëstablish Evangelical work in Florida, but without success.



## CHAPTER VII

### EVANGELICAL MISSIONS IN EUROPE: GERMANY

FROM a geographical point of view, Europe is a large peninsula sent forth by Asia to the west. It is significant less because of its three and three-quarter million square miles, or its 400,000,000 population, or its rich variety of geological and climatic conditions as from its having been for long centuries the center of Western culture and civilization. There is a prophetic poignancy in the word "Europe," which is derived from a Semitic word signifying, "the land of the setting sun," or "darkness." How often, as again today, Europe has been just that!

Pope Leo XIII is said to have exclaimed to a visiting company of Germans: "You Germans are always disturbers!" It was a German who first thought of printing with moveable type, and that invention did disturb entrenched ignorance and superstition. It was a German monk who set all Europe ablaze challenging the conventional church, and when Luther's princely friends drafted a protest declaring a religion contrary to God's Word was intolerable, they were called Protestants. It has been German statesmen who have agitated and disturbed the equilibrium of European politics for three hundred years. Dissatisfied with the Germany of Luther's time which was a loose association of more than three hundred separate states, some no larger than a western wheat farm, Brandenburg slowly but determinedly undertook the work of political integration.

The Napoleonic struggles brought the German states more compactly together, and the German Confederation of states promised limited political unity. Under Bismark's astute direction, after the defeat of Austria, this was superseded by the North German Confederation in 1866 under the presidency of Prussia. The German Empire which was proclaimed at Versailles, January 18, 1871, was one result of the war against France. It was composed of four kingdoms, six grand duchies, five

duchies, seven principalities, and three city republics, all dominated by Prussia which constituted three-fifths of the Empire. Since the World War I, the attempt at a German Republic has given way to National Socialism and the Third Reich.

That the Germany of the mid-nineteenth century stood in need of missionaries is incontestable. It was a land nervous with strong political and social tensions which periodically snapped into revolutionary outbursts. Accompanying these new and radical political and social nostrums, were philosophies which were non-religious, if they were not openly anti-religious. Rationalism, infidelity, immorality and licentiousness made alarming inroads, despite the efforts of the German churches to defeat them. Confronting these untoward circumstances, it was truthfully said that "there is not a Christian land which stands more in need of Christian missionaries than Germany."

#### ORIGIN OF THE WORK

When in the first years of the last century John Walter had exclaimed, "We will yet take this country, and this work shall yet enter into Europe," his hearers failed to sense even the remotest likelihood of its fulfillment. Some years later two Evangelicals, J. G. Steinlee and another, Holebus by name, returned to the Fatherland where they joined Gottlieb Mueller who founded the work of the Wesleyan Methodists in Winnenden, Württemberg. The return of another native, Sebastian Kurz, marks the commencement of Evangelical work in Germany.

From Bonlanden, Württemberg, Kurz came to this country, settling on a fertile farm in York County, Pennsylvania. He attended the Evangelical meetings in his community, and during one such there flowed into his life such ineffable grace that he was persuaded he must share the joy of his religion. At first, as an exhorter in the class, he told his neighbors of the joy of the Lord: later there emerged first the desire, then the determination to return to Germany and there tell the Good News to his people.

He left Baltimore, May 1, 1845, and on June 17, he arrived in Bonlanden. No missionary or ecclesiastical society had sent him, and no one had assured him any recompense, but he had

heard a call, and as a true servant was ready to welcome the divine message, to receive which his conscience had long been preparing him. Most of his people he found spiritually unresponsive to his ministry, contented in a faith which he defined as universalism. With a company of Pietists he found fraternity for a short time, but differences of belief and practice led him to separate from them. Despite the restrictive religious laws of the state, Kurz preached the Gospel in season and out, and after a year's labor nearly forty people were meeting in his home in Bonlanden with some degree of regularity, besides smaller groups in two adjacent villages.

Before his departure on this self-appointed mission, he had called upon W. W. Orwig in York, who wrote for him a summary of the doctrines and principles of the Evangelical Church. "But that he should labor as a missionary," Orwig wrote, "or that he was capable of such work never entered our thoughts, and as he was not a preacher in this country we could not judge of his competency in that respect." *Der Christliche Botschafter* of October 15, 1845, printed a fascinating, descriptive letter which Kurz wrote his cousin, Christian Holl, and at once the church was impressed, and interest was created for the establishment of a Germany mission. Kurz's subsequent ministry was intermittent due to ill health, and for the last several years before his death, November 8, 1868, he was bedfast.

The report of Kurz's labors came to a church that was overwhelmingly German in character. The Evangelical Church had been born among Pennsylvania Germans, and its extension westward was along those lines where German settlers were to be found. Many of these, after experiencing an enthusiastic conversion were eager that their kinsmen in the Fatherland should know the joys of redemption, too. As one of them expressed it, "It is the duty incumbent on our church to exert her feeble influences . . . in Germany . . . because it is the native country of many of her members and preachers, and of most of our ancestors." Joined with this fact was the sentimental note that Albright ministered specifically to the Germans, and fidelity to him and his ideal included a mission project in Germany!

No movement, however much needed or successful, has ever been inaugurated without an energetic, articulate minority urging its cause. Nor was the cause of a Germany mission without such a friendly minority. John Nickolai and Charles G. Koch, itinerants in the Ohio Conference, in the autumn of 1849 agreed to write articles for *Der Christliche Botschafter* supporting the cause. Their provocative articles promoted increased interest, and contributions were forthcoming. Bishops and other denominational leaders, such as Henry Bucks and Jacob J. Esher, supported the movement, while those who dallied were lashed by one missionary enthusiast: "Such narrow hearted professors of religion will some day take their flight, and be no more clogging the blessed wheels of the Gospel chariot."

Only the action of the East Pennsylvania Conference was yet needed to give the enterprise final momentum. That Conference taking the initiative named Rev. J. Lieb to represent it on a committee composed of one representative from each of the conferences: this committee was instructed to devise the necessary plans for a Germany Mission which the bishops, in turn, would publicize throughout the church. The year 1850 was a semi-centennial year: for Evangelicals it was a year of Jubilee, too, marking the fiftieth birthday of the church and it was planned that on an October Sunday, cash and pledges should be received for the foundation of the Germany Mission. This originating spirit manifested by the East Pennsylvania Conference was eagerly followed by the remaining conferences, and on July 17th the bishops addressed an episcopal letter to the Church in which they declared that the enthusiastic unanimity and the generous contributions of the church had led them to believe "the mission ought to be established as soon as possible." Some men, they reported, had already applied for missionary service: others with this in mind were urged to do so promptly. The letter concluded with the announcement that on September 9th, the representatives of the five conferences—J. Lieb and W. W. Orwig of the East and West Pennsylvania Conferences respectively, William Muntz of New York, J. G. Zinzer of Ohio, and Samuel Baumgartner of Illinois—would

meet with the bishops in Pittsburgh to make final arrangements for the Germany Mission.

The decision of that committee was that a mission should be founded in Oberamt Stuttgart; that missionary endeavors might spread anywhere except to "Bremen where the Methodists have a mission"; and that Rev. John C. Link of West Pennsylvania and Rev. John G. Marquardt of New York should be prepared to leave in two months for Germany for a two-year term of missionary service.

In November the Link family left their parsonage home, and escorted by Presiding Elder J. Lieb, traveled to New York City where they procured passage on the *S.S. Washington*. That evening in the Evangelical Church, J. C. Link preached his farewell sermon, using as his text Genesis 28: 20:

"And Jacob vowed a vow saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house, then shall the Lord be my God."

In midafternoon the next day, the Links boarded the *Washington*, and in a short while the vessel moved down the Hudson and into the open Atlantic. Marquardt had missed the boat, and Link departed without him, and without even knowing the reason for his absence.

For eighteen consecutive days and nights the *Washington* was tossed about by an Atlantic storm. "Had we anticipated," Link wrote, "the sea voyage as it was, nothing would have induced us in our circumstances, and at such a season to cross the Atlantic." However, the cordiality of Methodist missionaries in Bremen assuaged the bitter memories of their seasickness. After a brief halt in Hesse Darmstadt where Link seized the opportunity to preach, even as far north as Fulda, the missionary made for Stuttgart where he arrived January 6. He immediately took steps to meet Kurz at Bonlanden, and to ascertain the status of work there.

At Bonlanden, at Stuttgart and in the intervening country the American missionary was cordially welcomed, yet before two

months elapsed the situation radically changed, and difficulties increased in geometrical proportions. People grew skeptical of the foreign evangelist, and the established church and the municipal authorities displayed an open hostility toward the "Ausländer."

Meanwhile, the General Conference, persuaded by Link's appeals for assistance, voted that John Nickolai should be sent to Germany with all possible despatch. Two months after his election, he was there. A reconnoitering trip through his native Hesse, revealed the civil limitations to free preaching and Rev. J. Nickolai returned to join with Link in work in Stuttgart. Soon after his arrival in Germany he became the victim of a throat disorder which steadily grew worse, and in 1855 General Conference voted his return the following spring if his health were not materially improved. Three weeks before his departure in 1857, the new appointee, J. G. Wollpert, preached his first sermon in Stuttgart.

During the first decade there emerged the first native leadership to share with the American missionaries the obloquy which descended upon the mission, and to contribute to its development. General Conference in 1859 spoke gratefully of the work of Eisenhardt, Erdle and Fuessle. The latter was the most able of the three, and during his long life rendered inestimable service to the Evangelical Church. Born in a conventionally religious German home, he received the customary religious instruction which the church had to give. In 1854 he listened to a husky voiced preacher in Plochingen, and a Power not his own mastered his wayward disposition and feeble purposes, and he with two of his young friends, one of whom later became a minister in the Indiana Conference, accepted Christ. Fuessle usually described J. Nickolai as his "father-in-Christ," for it was Nickolai's preaching which had directed him to the gates of the Kingdom.

The call of old companions and old ways was persistent, and for two years Fuessle fretfully sought to live in two worlds, only to discover, as so many have, that God's presence within made it impossible for him to genuinely enjoy wanton self-

indulgence, while the powers of his natural inclinations made it impossible for him to know the joys of the holy life. The tensions of the endeavor to live this sort of a dual life were so distracting, that upon one occasion at least he contemplated suicide. Then in 1856, when he was nineteen, the establishing grace of Christ flowed into his heart in a second religious experience, and thereafter his unalloyed and undivided allegiance was given to the crucified Savior. He came to know a love stronger than the attractions of sin, and with it a blessed peace which passed comprehension. One night this youth was asked to direct the group singing in a peasant home near Plochingen, but overcome by timidity, he refused. He was asked to make a public prayer that evening, and did. He was asked to read the Scripture lesson, and did. He was asked to relate his religious experience, and consented. "He had hardly begun as to his religious experience when a Higher Power seemed to come upon him, and he got into the preaching channel without intending to preach." His latent talents developed quickly. When he escaped conscription for military duty, he offered himself for full-time Christian service. In 1860 Rev. J. G. Wollpert described this young German as "a happy pattern of heart purity, punctuality, and activity."

#### ORGANIZATION OF THE CONFERENCES

There was an abundance of plain hard work, punctuated with heart-breaking experience between the first Evangelical service held in Stuttgart in the unpretentious home of Andrew Bodenhoer on January 12, 1851, and the organization of the German Conference in that city on February 24, 1865. Stuttgart was destined to become the center of the Evangelical mission. Out from Stuttgart the heroic missionaries went to adjacent towns and hamlets, and penetrated the Oberland, preaching the Gospel. In 1859 forty preaching places were reported. When John Link first preached in Plochingen in 1852 the only available room was a sheepstable: on July 31, 1859, the first Evangelical church in Germany was dedicated there. Friends from twenty different villages reached by the missionaries joined in

the festivities dedicating "Immanuelshütte," or "Tabernacle of Emmanuel." In that unassuming place on the following October 28th, fifteen persons met in a "Conference of Brethren," which Wollpert described in terms similar to a quarterly conference. Its significance is that it was the first overt evidence of ecclesiastical organization.

In 1859 General Conference empowered Wollpert and Link to employ men in the ministry when they were duly recommended by the majority of a class, and to license them under the seal of the Missionary Society. Under this provisional expedient, intended to serve until episcopal supervision could bring the mission in line with the Disciplinary directions, Eisenhardt, Erdle, and Fuessle began their ministry. The following year a worship room was dedicated in Nordheim. At Plochingen on July 15, 1860, with 127 children, the first Sunday school was organized.

It was in 1862 when the Board determined to send a representative to survey the work in Germany, who should report his findings to the next General Conference. W. W. Orwig was elected the emissary, but other duties led him to resign his commission, and Rev. Solomon Neitz was charged with the task. The membership of the church was invited to contribute \$1.00 each to defray the costs of this supervisory trip, but it was added that these must be gold dollars, or else \$1.50 worth of specie money!

This, the first official investigation and supervision of the mission, was most timely, and the report which Solomon Neitz presented to General Conference in 1863 provoked immediate and definite action. That body meeting in the critical days of the Civil War courageously lifted its eyes above environing fears and uncertainties, and planned for the future. Following the terse, graphic description of the work in Germany, General Conference voted that a Germany Conference should be formed and that Neitz should be its superintendent. When he resigned, J. G. Wollpert was elected. In addition, permission was granted to publish an Evangelical paper in Germany, *Der Evangelische Botschafter*, with Wollpert and Paulus, publisher and editor respectively. Permission was also granted to establish a mis-

sionary or training school—and this before the denomination had such a school in the United States. The Civil War necessarily postponed the immediate formation of the conference, but in 1864 the Board elected another missionary for Germany, and stipulated that Bishop J. J. Eshier should go to Germany at his earliest convenience to effect a conference organization.

Taking the new appointee, J. Walz, with him, Bishop J. J. Eshier set out for the Fatherland during the closing days of 1864. Since 1861 Evangelicals in Stuttgart had been worshiping in a Jewish synagogue on Lindenstrasse. It was a capacious hall, and during the years had been the scene of several fruitful evangelistic efforts. In that place on February 24, 1865, the Bishop organized the Germany Conference. Six preachers, exclusive of the bishop, composed the clerical membership of the new organization: of these, three were missionaries sent from America. On conference Sunday morning, G. Fuessle, M. Erdle, and L. Eisenhardt were recipients of the first Evangelical ordinations bestowed in Germany. This small organization announced that it owned two meeting houses, two parsonages, and was directing eight Sunday schools. The regulations still restricting Free Church movements are revealed by the fact that civil permission was granted this group to celebrate Holy Communion upon the single condition that the service would be confined strictly to the seven participating clergymen. At a public meeting, a conference Missionary Society was organized, and the 126 people present subscribed 126 gulden for missions.

From its small beginning in 1850, this organized German mission grew slowly, but steadily. In 1898 Bishop T. Bowman declared that the 8,057 members and the sixty-two preachers scattered over Germany from the Rhine to East Prussia could not be efficiently gathered into one conference. Nor could ministers be exchanged between congregations economically. In 1899, the Germany Conference, under the chairmanship of Bishop S. C. Breyfogel, formally petitioned General Conference for its division into two conferences with the Main River to serve as the boundary between the two. This request was granted

by General Conference, and in 1900 North Germany and South Germany Conferences began their independent existence.

The dire needs of central Europe following the World War demanded a more permanent supervision than could be given by annual episcopal visits. To meet the obvious needs, General Conference in 1922 set out to do what Rev. Henry Bucks had proposed as early as 1860. In 1922 G. Heinmiller, whose services as a courageous pioneer missionary in Dresden and Strassburg, and as a teacher in the Reutlingen Seminary were well remembered and appreciated, was elected Bishop for Europe. His sudden death halted the program for a resident bishop until 1926, when S. J. Umbreit was elected Bishop and served the European area for eight years.

In 1922 it was further proposed to form a European Central Conference to consist of six preachers and three laymen from each of the three European Conferences: North and South Germany, and Switzerland. In Stuttgart on July 15, 1924, under the chairmanship of Bishop L. H. Seager the European Central Conference held its first meeting.

In 1912 Bishop S. P. Spreng had sensed the need for an East Germany, or Prussian Conference which was not realized until 1932 when under the guidance of Bishop S. J. Umbreit, and the authority of General Conference, the North Germany Conference was divided into an East Germany, and a West Germany Conference: these two with the South Germany Conference constitute the ecclesiastical organization of the Evangelical Church in Germany.

In 1933 Adolph Hitler became Reichskancellor for the aging President Paul von Hindenburg. As a result of the "blood and soil" political tenets it became advisable in 1935 to detach certain congregations in southern Germany from the Switzerland Conference and affix them to the South Germany Conference. When General Conference convened in 1938 it received a petition from the Germany Conferences, asking the privilege to establish an all-Germany Conference, with a supervising bishop to be chosen by themselves for the administration of the mission within German boundaries. The request, thoroughly in line with the

nationalistic principles of the Third Reich, received General Conference approval. The Reich's Konferenz, or National Conference, authorized by General Conference in 1938 held its first session in Christ Church, Berlin, and elected Rev. E. Pieper, chairman. With the military expansion of Germany, this conference essentially embraces all Evangelical European missions with the exception of those in Switzerland, and in Paris and Southern France.

#### FINANCIAL SUPPORT

Generous gifts in America made possible the sending of the first missionaries to Germany, and it was soon discovered that only American support could provide the necessary worship rooms and chapels. Those who cast in their lot with the missionaries were in no position to contribute much toward the purchase of expensive properties for they themselves were poor, and by law were compelled to pay the State Church dues. John Link returned to America in April, 1858, for the express purpose of mustering denominational interest and contributions for churches in Germany. "I fear," Wollpert wrote in 1857, "the German mission will fail for want of support": in the same breath he opined it would be financially "dependent for a considerable length of time" upon the American parent. Link journeyed throughout the denomination: at the session of the Ohio Conference his moving address continued beyond two hours in length! Gifts large and small were received, but the total contributions were insufficient. In 1862 in response to more appeals, the Board declared that much as it wished to help, the critical conditions on this side the Atlantic occasioned by the Civil War, precluded further financial aid for the erection of churches in Germany.

Among those collecting money for churches in Germany were: Revs. J. G. Wollpert and J. G. Schnatz and John Berger, but circumstances were such that none achieved the extraordinary success attending the efforts of Rev. G. Baehren who in 1903 was sent to the United States to collect for church buildings for Berlin. The Missionary Society ruled that during his itinerary, no other German churches might appeal for financial aid. He

was in America somewhat more than a year, and his presentation of the needs of the six churchless Evangelical societies in Berlin grasped the heart of the parent church. In December, 1903, it was reported that he had collected more than \$75,000 for church construction in Berlin.

When no collectors were sent, appealing letters printed in the church papers proved to bring a fruitful harvest. In some instances persons on their own initiative collected money for the erection of a chapel in the town of their birth in the Fatherland. All these contributions for churches or benevolent institutions were in addition to the regular appropriations made by the Missionary Society. In 1920 Bishop S. C. Breyfogel presented a plan for a "European Sustentation Fund" to aid European preachers in much the same fashion as the Superannuation Fund brought timely aid to retired and disabled ministers in America. The initial scheme in its full magnitude was never realized, but in 1926 the Board did set aside a fund of \$15,000, to which private gifts were added. General Conference authorized the transfer of this fund to the Superannuation Fund. The Sustentation Fund stands today at \$38,309, the interest of which is still used for the benefit of disabled ministers of the European conferences.

The need for more adequate church buildings and worship halls was again felt after the World War. Because of the favorable exchange rates in 1920, the Board loaned the Germany conferences \$50,000 for debt reduction and new building projects. Four years later a loan fund was established, and with this timely aid church buildings were erected in strategic centers—Freiberg, Tabarz, Leipzig, Tübingen among others. The vitality of this church building program can be estimated by the following facts: of the seventy-five churches in the North Germany Conference, seventeen were built between 1865 and 1900; twenty-three between 1900 and 1914; fourteen between 1918 and 1922; and twenty-one between 1924 and 1930.

#### GOVERNMENT RECOGNITION

The German Confederation, the political pattern existing in Germany when Evangelical missionaries first arrived, was a

loose association of states in which each of the scores of participating units had religious laws suiting its own fancy. The same condition obtained under the North German Confederation after 1866 except that the number of participating states was smaller. Even the empire, created in 1871, had twenty-five participating states. The rise of National Socialism resulted in closer political unity under which religious legislation became more uniform throughout Germany. This complexity and multiplicity of civil restrictions harrassed the labors of missionaries again and again.

It was in part because Württemberg was among the more liberal German states that the Evangelical Mission established itself there, nevertheless even there in 1852 the missionaries were forbidden to preach in a public place. During the same year but for the intervention of the good offices of the American Consul, the missionaries would have been expelled from Stuttgart. In Saxony the missionaries had to contend with a law declaring that a person must definitely and legally sever his connections with the state church before affiliating with any other organized religious society. In the same state Sunday-school work was retarded by a law which threatened punishment upon any religious organization which provided religious instruction to other children than those of its membership. Under those restrictions the Sunday school could not be the "nursery of the church." Still another law prohibited a missionary from preaching unless he were asked to preach by a citizen, and another law forbade missionary collections. Bishop Esher was apprised of this regulation when Conference, and the annual missionary meeting were in progress in Dresden in 1892. The Bishop continued:

"Of course, I as a law abiding citizen heeded the instructions. . . . At the close of the address I arose to state that we would not solicit contributions for the sacred, blessed missionary cause . . . as it was said that it would involve a violation of existing statutes, but if there was anyone present who from their own promptings insisted on laying an offering upon the Redeemer's altar, we had no right to prohibit it."

After a few moments, Rev. C. Bader brought the Bishop two slips of paper carrying the information that two preachers would each give a hundred marks if eighteen of the laity would do the same. Altogether six thousand marks were given that afternoon, though no offering was taken! How ironic that in the very land of Luther it was 1908 before the Ministerium Kultus granted Free churches the right to post announcements publicly, and the unrestricted right to use songs and prayers in Christian men's meetings.

Religious laws in Baden were rigid, that state being more definitely Roman Catholic in sympathy, and the first Free church missionaries were greatly hampered. Baden laws expressly forbid religious meetings in homes or gardens, and J. Kaechele hoping to evade the law met people in barns until an ambitious and zealous magistrate discovered his work, whereupon the missionary and his two helpers were fined twenty-five florins. Two years later Rev. C. Künzli itinerated through Baden until the law was enforced which forbade more than twenty persons to assemble for a religious meeting outside of a church. In Catholic Bavaria restrictions were even more severe.

Early in July, 1858, J. G. Wollpert came to Grossingersheim where his host was greatly perturbed lest the missionary transgress the law and suffer fine or imprisonment, or both. At the designated hour of service the missionary offered prayer, and announced that he was officially prohibited from preaching. However, since people had come to hear a sermon he would tell them what he would have preached, had he not been forbidden to preach! Upon the basis of Matthew 16: 26 he built an extended exposition which he concluded with, "there, now you have heard what I would have said, if I had been permitted to preach!"

Though religious laws were relaxed during the last years of the nineteenth century it was still generally held that while preaching might be permitted the sectarians, "worship" (*gottesdienst*) was the sole prerogative of the state churches. In 1897 the Evangelical missionary at Gelsenkirchen was made defendant in a law suit because he had repeated the Lord's Prayer at the

cemetery while officiating at a funeral. During the last forty years the tolerance accorded Free churches has been more generous, though religious liberty was unknown and officially undesired in Germany.

For thirty-five years all the property of the Mission was held in the name of private persons, inasmuch as incorporation rights were denied all Free churches. Certain legal modifications of this restriction led in 1885 to the organization of the Holding Company for the Evangelical Association in Germany with headquarters in Karlsruhe: this legal entity held all property. At the division of the conference in 1900 the North Germany Conference was compelled to establish its own Holding Company. However, the church persistently sought incorporation rights to allow the church itself the right to hold, purchase and convey property. In 1920 the Evangelical Church was listed, for the first time, in the government's registry of Religious Associations. In 1921 the church was permitted legal incorporation in Baden; November 11, 1931, Prussia was the last of several states to grant that right.

#### EXPANSION OF THE GERMAN MISSION IN WÜRTTEMBERG

With the organization of the Germany Conference in 1865 the days of beginnings were over, and during the next half century, that conference developed in resources, extended its boundaries, and seriously faced its enlarging Christian responsibilities. The expansion of the mission beyond Württemberg was in part prompted by the German desire to share the Gospel with others, but even more by the desire of converted Alsatians, Prussians and Saxons in America to send the joyous Gospel to their own kin.

On January 6, 1865, nearly seven weeks before the conference was organized in Stuttgart, Bishop J. J. Esher and J. G. Wollpert had climbed the grassy slopes which led to the top of Mt. Achalm which towers 2,158 feet above the streets of Reutlingen. Surveying the populous countryside from this eminence, Wollpert exclaimed: "Do you see this beautiful countryside with its many towns and villages? All these towns and villages we will yet conquer for the Lord."

Immediately following the organizing conference, Wollpert moved to Reutlingen, and having obtained his permit preached his first sermon on June 23rd. He, with J. Schmidli had charge of a circuit of twenty-two preaching places in as many different near-by villages. While Evangelical missionaries had begun ministering here about 1860 it was several years before the work began to show signs of permanence.

The faithful services of Evangelicals in Würtemberg during the Franco-Prussian War won them both recognition and substantial friends. It was soon after the annual conference in 1870, and with only the slightest warning, that Bismark hurled the German arms against France. Hostilities developed in Alsace, not far distant from Würtemberg. Fuessle fairly well represented the temper of the Evangelical membership during the conflict. He described German jubilation at the victories at Weissenberg, "the key to Alsace," and at Saarbrucken, but his greatest emphasis was upon the fact that "the war is sent to our people as a call to repent," and he enumerated the alarming evidences of German spiritual degeneracy. Ebenezer chapel, Reutlingen, was taken over by the army for its ill and wounded. L. Eisenhart told of his "Prussian Mission in Reutlingen" and described his errands of Christian mercy among the wounded Prussians who had been returned after the battles at Wörth and Metz. To the victims of war he spoke of the great mercies of God to sinful men, and his choir sang them songs of salvation, and the preacher was happy to hear the solemn professions of faith in Christ. On April 5, 1871, the Evangelicals proudly returned to their renovated and redecorated Ebenezer Chapel. For their patriotic services in the war they were granted permission to place a bell in the tower of the chapel—the only Evangelical church in all Germany having that privilege. Because of these kindred services rendered the Fatherland, Evangelical work was more favorably received during the succeeding decades.

#### ENTERING THE PROVINCE OF BADEN

Würtemberg is bounded on the west and north by Baden, and into that province Evangelical missionaries went in 1865.

In 1868 Bishop Esher visited a thrifty Evangelical society in Heidelberg, the old University city, "enjoying the teaching of complete salvation from sin." Bishop Dubs plead with all Evangelicals who had migrated from Baden to give what they could for the erection of a church in Heidelberg. But Baden's predominant Romanism made evangelization difficult, as was also true in Bavaria where intermittently missionaries were sent, but without success.

#### BEGINNINGS IN ALSACE

In 1866 Jacob Schaefele, minister of the Illinois Conference, visited his native Alsace, and was pleasantly surprised to find a cordial welcome to Alsatian churches and homes. With some persuasion, the Board in 1867 voted to establish a mission in Alsace just as soon as \$1,500 had been contributed for it. Bishop J. J. Esher, whose family was of Alsatian stock, was an open proponent for the enterprise and collected money for it. By April, 1869, when Secretary Yeakel reported all but \$500 of the necessary \$1,500 was in hand, J. P. Schnatz was already in Alsace. Bishop Esher viewed with pleasant satisfaction the initial and fruitful labors of the missionary. Despite laws prohibiting the distribution of books and tracts without a license, and the assembling of more than twenty persons for a religious meeting outside the walls of a church, the infant work showed signs of success.

When the permit arrived from Paris, the missionary chose to settle in Strassburg and make that the center of his activities. The good offices of American Ambassador Dix had in part been instrumental in acquiring a permit to preach from the government of Napoleon III. Within a year a "Church Extension Society" was organized whose aim was the collection of money for a church building. Contributions from England and America were sent to Vice-Consul Kruger, who was treasurer of the Union.

Before any marked progress toward a church could be made, the Franco-Prussian War blighted the whole scheme. A bomb exploded, causing frightful damage in the building where the missionary lived. Money became exceedingly scarce, and the

membership of sixty persons were able to contribute very little, and the support from the Missionary Society could not get to the missionary. Schnatz decided, therefore, to make use of his privileges as an American citizen, and he with his family were allowed passage through the besieged French army, and the besieging Germany army. Until Strassburg was taken by the Germans, Schnatz remained with his father-in-law in Württemberg. Returning later in the year, he was appalled at the wanton destruction of the property, which he spiritedly attributed to the Roman Catholic and godless French soldiery, and which he contrasted to the Protestant, god-fearing warriors of the Fatherland. "If it is true," he wrote, "as is very commonly believed, that the Catholics had planned a St. Bartholomew's night for Alsace in 1870, then one cannot thank God enough that the German troops appeared and stopped them." In the missionary's opinion, Romanism had ruined the French nation, and corrupted the government. As peace was established it was pointed out that the enlarged and united Germany would facilitate the total expansion of the Evangelical mission.

But for all the pious interpretations making this a victory of righteousness and virtue over Romanism and sin, the war demanded its toll, and Schnatz described the hard times and penury in Strassburg. He plead for helpers to aid him in the critical times; he plead for the prayers of the American church; he plead for money to erect a church home for the homeless and moneyless Strassburgers. Nearly a decade elapsed before G. Heinmiller beheld the fulfillment of his hopes for a church building there. In the meanwhile Colmar, Mühlhausen and Münster were entered by the missionaries.

#### FOUNDING A MISSION IN PRUSSIA

While the Alsatian work was in its beginning, there were those clamoring with insistent voices for a Prussian Mission, especially after it was apparent that the intentions of the Board to establish a Prussian mission as expressed in 1864 were not to be fulfilled. Evangelicals of Prussian extraction, and particularly in Wisconsin, voiced their hurt feelings at the unjust, biased

treatment accorded the Prussian mission in comparison with favors granted other enterprises. In 1873 the Board of Missions appointed Rev. John Berger of the Indiana Conference as its first missionary to Prussia. In 1874, before Berger reached his appointment, the Board appointed Rev. Henry Gulick of the Wisconsin Conference to assist him. May 23, 1874, Berger with his family left New York and hastened to the Germany Conference session to receive his appointment. The death of one child and the serious illness of another detained him in Reutlingen for six weeks. During these days of waiting Berger inquired of various religious leaders regarding the most suitable locations for a mission work in Prussia, and most frequently was directed to Westphalia. Moreover, the Von Huysen family of Essen offered financial inducements if the Evangelical mission were begun in that city, and Essen was chosen.

In the autumn of 1874, the pioneer missionary and his family approached the limits of Essen. In succession he applied at three inns for lodging, and three times was turned away as an undesirable character. Finally, he fell upon his knees for prayer, and after acquainting God with his plight he approached the keeper of a boarding house, and was gratified to be accepted. Even the presence of crawling bedfellows that night failed to dim his gratitude toward God for opening at least one place where the little company might spend the night!

Several days later, Berger procured quarters for his family, and on August 16, he opened the first Evangelical meeting in Prussia. Twelve persons gathered in his home that afternoon; and that night he spoke to a larger group in Van Huysen Hall. Berger's parish quickly spread outside of Essen, and in 1875 the infant Prussian Mission appeared so promising that conference determined to divide it into four parts to be served by J. Berger and four other missionaries. Not only Lippe Detmold, Muehlheim, and Duisberg and the industrial cities attracted him, but the small villages as well. In localities without halls, or rooms he gathered those who would listen into *daehles* which he describes as

"threshing floors properly belonging to the barn, but you must remember that the barn and house are under one roof.

On the one side in the corner is the dwelling, on the other side, the stables, and in the middle is the daehle with the great barn doors at each gable end. On these daehle boards are laid to form seats, then a table with one lamp on it, and a chair behind it are placed at one end of the long floor for the Herr Pastor."

As others came to aid Berger, he faced the perplexing task of organizing societies according to the Discipline, a task which the missionaries in Würtemberg had not undertaken. Berger sought to make it clear that he represented a Free church, and that membership in it implied participation and responsibility in a voluntary society. As Prussia exempted people from church tax who formally withdrew from the State Church, the distinction between the two was clear. While the Würtemberg missionaries did not customarily challenge the right of the State Church by holding competing Sunday morning services, the Prussian missionaries did. Because of this, some who had welcomed him to Essen renounced him and his work. This was especially true of those of a pietistic mind, who conceived the Evangelical mission as a unorganized prayer-and-Bible movement, in no way conflicting with membership or loyalty to the State Church. Berger more than any of his predecessors clarified the fact that the Evangelical mission was not a Group Movement, after the manner of the current Oxford Groupers, but that it was the evangelizing project of an organized church. With the arrival of additional helpers, the Prussian missionaries moved into Thuringia and Kurhesse.

#### DEVELOPMENTS EASTWARD

In 1873 Rev. A. H. Beck, Evangelical missionary, entered Dresden, the capital of Saxony. The work, hindered by aggravating civil regulations, grew very slowly, and it was not until the fall of 1878 that Rev. S. F. Maurer organized the mission into a class. G. Heinmiller began serving the society in 1880, and under his guidance the solicitation for a church in Dresden was launched in America. With this assistance a church was built, and dedicated by Bishop Thomas Bowman in the late summer of 1881.

While Evangelical missionaries were moving into Hamburg, others were pressing eastward toward the Russian border. From Dresden they went to Zittau and Goerlitz. By 1896 there was "a good beginning" at Posen, and equally good prospects at Insterburg. About 1897 work was begun at Koenigsberg, but at that time there were thriving Evangelical societies at Vandsburg and Schneidemuehl. On his episcopal tour in 1900 Bishop Esher found a promising society at Tilsit, only a few miles away from the Russian border. That line was crossed in 1910 when Evangelical missionaries went to Riga.

#### ENTERING THE CAPITAL CITY

When an appeal was made to send a missionary to Berlin, the response of the conference was to locate a presiding elder in the German capital, but in 1888 he was given an assistant for evangelistic work there. By May, 1889, an Evangelical society consisting of twenty-five members was reported. In 1894 conference authorized the establishment of a second mission in Berlin, and this became self-supporting in two years.

Bishops J. J. Esher and Thomas Bowman brought episcopal prestige to the growing conviction that the Evangelical Church must have a church in Berlin. But real estate and construction was costly in Germany. "The difficulty in Germany in building churches seems to be that every mechanic associated with his ideas of a church, a large massive, strong stone building, which is to stand to the end of the world." On October 16, 1904, G. Heinmiller dedicated the first Evangelical church in Berlin. It was a memorable day for Berlin Evangelicals. Because of the many Evangelicals in the city, those who did not belong to the particular society "had permission to attend only one of the three services of the day." At each of the three meetings, the new building was taxed to its capacity. In the afternoon the throng patiently "listened for three hours until seventeen preachers . . . had each spoken a brief word of greeting," the reporter said. In the summer of 1905 work on the second church, later called Christ's church, was begun. This one Editor S. P. Spreng dedicated on September 16, 1906.

## THE BETHESDA DEACONESS SOCIETY

Although introductory measures were begun during 1885, it was in August, 1886, that several ministers, led by J. Knapp organized the Bethesda Deaconess Society in Elberfeld. The Deaconess Society was fundamentally a non-profit institution inspired by churchmen, and organized "to care for the sick by regular, organized, associated labor by sisters specially set apart, and regularly trained for this type of work." Subsequently the curriculum was modified to provide instruction qualifying deaconesses to serve as parish workers and pastors' assistants.

Just a year after its beginning at Elberfeld, a branch of the Society was established at Berlin. By 1891, in addition to these two, there were units at Hamburg, Strassburg, Stuttgart and Dresden and in all, a total of 73 young women. As time passed, additional branches were organized in Colmar, Muehlhausen, Solingen, Ulm and Cologne and in 1901 more than 300 sisters were enrolled in the Deaconess Society. Editor S. P. Spreng reported that "the work is deeply appreciated, even outside the church, and especially by the more wealthy people"; and told of the use of Evangelical Deaconesses in the families of the Grand Duke of Mecklenburg and of Prince von Bismarck. In 1902 Bishop Thomas Bowman reported that the movement had been transplanted into Switzerland, and was thriving.

The Society acquired its first hospital in Elberfeld, when in 1891 a building was purchased, which had to be enlarged in 1902 to meet the rapidly multiplying calls for service. The stronger units followed the example of the motherhouse, and hospitals were established in Stuttgart, Berlin, Strassburg and Hamburg, all served by those who had fulfilled the qualification of the Society. Enrollment among the deaconesses involved a consecration to the work of a deaconess, membership in the Evangelical Church and the acceptance of the obligation to obey one's superiors, in return for which the deaconess was promised her food and clothing, and added support in case she were disabled.

At the outbreak of the World War there were 400 young women serving Christ in this Christian sisterhood. While the

most were serving in hospitals others were assisting pastors in visitation, or working with orphans and the infirm in benevolent institutions. The quiet, lifting lives of the sisters gave eloquent testimony to the Christian gospel, and its triumphancy.

#### THE STUTTGART PUBLISHING HOUSE

The initial Evangelical missionaries fully appreciated the values of the press in preaching Christ to a reading people. Twenty-five hundred copies of George Miller's "Practical Christianity" were distributed to aid the Germans to understand the Evangelical mission. More than a year before the Germany conference was organized, *Der Evangelische Botschafter*, with J. G. Wollpert editor, began telling of God's love toward man and God's will that all should be saved. For long years the printing was done by J. F. Raiger in Nürtingen, a village not far from Stuttgart. When its subscription list reached 6,000 in 1870 it became a semi-monthly, and seven years later it became a weekly periodical. By 1880 it boasted 15,000 subscribers. As circumstances warranted, hymn books and Sunday school literature for denominational use were printed.

With the success of Evangelical publications so evident in 1875 a branch of the Cleveland House was formally located in Stuttgart, and Rev. J. Walz was elected Agent, a post which he held until his resignation in 1898. On January 5, 1879, a new and triple-duty church building on Schlossstrasse was dedicated to the glory of God! Under its roof were three floors. The printery occupied the basement; on the second floor were dwelling rooms "sufficient for three families"; while on the top floor was a chapel, or preaching room, "with a seating capacity of 1,000." After ten years the bindery was installed in the former living quarters. In 1898 Bishop Thomas Bowman expressed the general feeling that the building of a publishing house in Stuttgart dared not be postponed longer, and the first plans and program were drafted. Not until 1902 was the new structure on Sennfelderstrasse completed and ready for occupancy, and then under the able administration of Publisher A. H. Beck, the publishing interests moved into their new home.

## THE REUTLINGEN THEOLOGICAL SEMINARY

In 1862 when the parent church in America was clearly divided on the validity of formal education, the Germany mission requested and received permission to establish a school. However, Civil War times made it impossible to finance such an extravagant enterprise, and the matter was dropped. In 1875 General Conference declared that "as soon as practicable" a school for preachers might be founded. The Germany Conference, convening in June, 1876, elected a Board of seven trustees, and created a faculty consisting of two members. Rev. J. Kaechle was to serve as Principal, and offer instruction in theology and church discipline, and Rev. L. Eisenhart was to teach courses in sciences and the languages. When the Seminary formally opened, August 25, 1877, it was a happy, auspicious occasion. Bishop Rudolph Dubs presided over its inaugural services, and welcomed its first class, consisting of three members.

L. Eisenhart died in 1878, and A. H. Beck succeeded him as teacher. G. Heinmiller became Principal in 1886, continuing in that capacity until he was elected editor of *Der Christliche Botschafter* in 1891. Revs. J. Schempp, Sr., J. J. Rohrer, K. Schweingruber, A. Frick, A. Berner and J. Schempp, Jr., have directed the course of the Seminary during the past half century.

The upper rooms in Ebenezer Chapel, Reutlingen, were the first home of the infant school, but in 1898 Bishop Thomas Bowman expressed what had been in the minds of many for some time when he said the Seminary needed a new home. In 1899 General Conference laid plans for obtaining a new edifice. Money was solicited from friends in Germany, Switzerland and America: the Y. P. A. contributed liberally. The building, intended to cost \$30,000, was begun in the spring of 1905, and when completed was an impressive, massive stone structure on an eminence overlooking Reutlingen. On its four floors were quarters for class and library rooms, a student dormitory, and faculty residences. The common reaction of episcopal visitors was the lament that Union Biblical Institute at Naperville was not as adequately domiciled as the Reutlingen Seminary.



#### THEOLOGICAL SEMINARY IN REUTLINGEN, GERMANY

All our 200 missionary workers in Central Europe received theological training here. The Seminary has been closed since World War No. II.



A corollary of this move toward a more adequate physical equipment was one toward an improved curriculum. By 1899 the two-year course was supplanted by the three-year course. The three European conferences made attendance at Reutlingen compulsory for its licentiates, after the following schedule. A youth professing a call to the ministry was first used as an apprentice, or assistant, and in this capacity served for two years, after which his conference might vote him matriculation in the Seminary. At the conclusion of his theological training, which was paid for by the conference, the youth was eligible for his ordination to the order of deacon. Following two additional years of service he was eligible for his elder's ordination, and also eligible for marriage, for the conferences positively discouraged the marriage of its young preachers until they had received their elders' orders. In all the European conferences, Reutlingen graduates are faithfully and effectively at work, and the school always has sought to fill the incessant and plaintive appeals for workers in God's vineyard.

#### RISING PROBLEMS IN PRE-WAR PERIOD

At the outbreak of the World War in 1914 the North and South Germany conference stood as the monument of the trustful enterprise begun in 1850. Though the missionaries had introduced American religious techniques, such as camp meetings, Sunday schools, and Y. P. A. societies with varying success, the German work had its own singular characteristics. The prohibitive costs of real estate and construction led to the widespread use of the "sall" or hall, as a place of worship. The item of "conversions" was for many years absent from the Germany statistical tables, and when voices in America challenged this evasion of something so elemental in the Evangelical Church reasons for this omission were cited. Public opinion was averse "to openly professing conversion," but most important, in many instances members of the State Church after their conversion felt no need to withdraw from a company of Christians, and so remained in their native church. Since 1868 Germany conference statistics have enumerated "members" and "friends," the

latter consisting of those sympathetic to the Evangelical Church, but unwilling to leave the membership of the State Church.

Yet despite these and other incidental differences, there was a deep and cordial sense of unity between this mission enterprise and the mother church. Numerous ministers of the European conferences migrated to America and continued their ministry in the German sectors of the American church. To the Japan Mission, this area has given A. Halmhuber and Misses Natalia Berner and Gertrud Kuecklich; to the China Mission, Mrs. C. B. Wahl (Elizabeth Schempp). Americans gladly and generously contributed to innumerable European enterprises.

Besides the civil restrictions, the Evangelical missionaries had to contend against other forces which were drawn up to thwart the growing mission. From the first, pietists and pietistical teaching disturbed the Evangelicals. The Evangelical doctrines of salvation and sanctification were especially obnoxious to pietism. In speaking to the Germany Conference, Bishop Esher exclaimed: "O that pernicious 'ever to remain poor sinners.' Brethren, stamp it out. Stamp it out."

More expressive was the opposition from the State Churches which was based upon ecclesiasticism. In the eyes of the churchmen, Evangelical missionaries, like Mormons and Freethinkers, were carrion birds, preying on the Church, and intent upon her destruction. Judging the Evangelical movement as religious fanaticism, if not insanity, churchmen opposed it with every available resource. For them the Church was an historic institution, sacerdotal and sacramental in character, which possessed the true doctrine of salvation. They endeavored to persuade people from accepting communion at the hands of the sectarian preachers. They were highly incensed at the general description of the German churches and pastors which preachers of these evangelistic groups circulated in America. In 1908 the established Churches sensed two enemies which it linked together. On the one hand there were the materialistic philosophies, following in the wake of Schopenhauer and Nietzsche, which in religion sought the disestablishment of the churches. On the other hand, there were the Free churches. While the former were avowedly

anti-Christian, the Free churches were eager to enjoy the benefits of disestablishment. With utter candor and truth one missionary wrote: "Our greatest enemy in Germany is the conservative element in the Protestant state churches." Yet it is strange to say, that in time the established Churches turned to contending with the Free churches with the very methods, such as Sunday schools, youth societies, etc., which the Free churches had introduced.

If the state, pietism and ecclesiasticism were hostile to the missionary work, the popular response was indifference. During the first years of labor, the general German opinion took more to the ideals of Schiller, and the Schiller festivals were occasions of a revival of that which the missionaries termed "idolatry," as prophecies relating to Christ were applied to the German poet. But another and more definitely hostile force Bishop S. P. Spreng beheld with clear-eyed discernment:

"The social democracy which has risen to an alarming power in politics of the Empire is thoroughly anti-Christian, and the entire influence of its literature, and the tendency of its fanatical yet determined propaganda is to undermine the moral foundations of the nation, and to impregnate the social body with its degenerating poison."

Yet in the face of these inimical forces, the mission continued to grow, and after the turn of the century reported with proud satisfaction the appearance of a generation of Evangelicals who had never known the "former order of things" in the state churches. They were born and bred in the Evangelical Church. These manifested their devotion and faith by their sincere and unaffected Christian life, by their simplicity of spirit and their church-mindedness, and also by their dependable fervency in the things of the spirit.

Christianity in the German nation through the centuries has been characterized by its conviction that the Christian religion is fundamentally a matter of the faith once delivered unto the saints, which stands in marked contrast to American Christianity, which has been less concerned with the theological details of the Gospel than with its ethical implications. While the established

German churches have held that missions and philanthropic enterprises are "extracurricular," it is significant that the Evangelical Mission in Germany has contributed both in means and men to Oriental missions. The Germany Mission early turned toward the city and by 1911 could report Evangelical societies in twenty-eight of the forty-one German cities having 100,000 or more inhabitants. At that time, too, the South Germany Conference had procured an unoccupied hotel at Honau, near Reutlingen, in the Echats valley which it transformed into a Rest and Old People's Home. The North Germany Conference established an orphanage at Gross Tabarz, in Thuringia.

#### THE WAR PERIOD, 1914-1918

In 1914 a titanic struggle developed and the major nations of Europe gathered into two companies, one determined to seize the economic supremacy of Europe, and the other equally determined to maintain it. Before the conflagration was over, nearly all the world was enveloped in war's wild fury. Within thirty days of the outbreak of hostilities, the Seminary at Reutlingen was closed, and remained so until September, 1917, when seven students matriculated. The Board of Missions in its annual session in 1914, but dimly comprehending the terrible task of the future, voted to advance \$10,000 on the missionary appropriations to the Germany Conferences to meet all imminent obligations, while it encouraged the American membership of the denomination to contribute to "meet the extraordinary emergency." . . . "They are our own brothers and sisters who are suffering. It is our own missionary work which is threatened by destruction if we do not at this time of great need hurry with vigorous and adequate assistance. This is not a Christian duty only, but it is the opportunity and privilege of Christian love."

The bewildering problems which the war brought the Mission were manifold. Preachers were called to the colors. By 1916 thirty-four preachers of the North Germany Conference were serving the nation with the troops, and altogether 1,840 laymen had been called up. Of this number 176 had died in battle, forty-seven were reported captured, and 169 wounded. From South

Germany the list was only slightly smaller. As the necessity for national economy and conservation increased, it became exceedingly difficult, where not absolutely impossible, to hold meetings. The departure of the clergy left congregations leaderless. Besides this, the Germany Conference missionary societies were paralyzed by the consequences of hostilities: contributions sank to a paltry, insignificant sum. In December, 1915, C. Bader estimated that the war had cost the Evangelical Church in Germany a hundred preachers and future preachers. Of those serving in the army, he wrote: "They enjoy special advantages and are highly respected as officers and soldiers. Many are chaplains, others are engaged in field hospitals."

The American church followed with sympathetic interest the travail of its German friends. When in 1916 the British blockade of Germany stopped all possible commerce between America and Germany, money was sent to the Fatherland by wireless. Just before America joined the belligerent nations, \$6,000 was forwarded to Germany. After the declaration of war by Congress, it was only through the services of international organizations, like the Red Cross, that the American church received any information of its Germany Mission.

#### REHABILITATION AND POST-WAR WORK

What the Board did not know to be a fact during those anxious days when it received no communications from central Europe, it surmised. "We are very apprehensive," it declared, "that the long drawn out struggle may so impoverish our churches in Europe that at the close of the war, special and heroic measures will have to be taken, particularly in finance, to save our valuable work." Though the war concluded with the Armistice in November, 1918, it was July, 1919, before the victorious nations opened the normal commercial channels, to permit succor to enter Germany for her stricken people. Convinced that the situation in central Europe could not be adequately judged, or treated by correspondence, Missionary Secretary G. Johnson in 1919 urged the appointment of a small delegation, including a bishop, which should visit Germany to ascertain the actual needs of the mission.

At the same time an appeal should be made to the American church for money for the succor of the destitute. It was hoped by this measure to overcome any sense of alienation or estrangement which might have developed in the Germany Mission during those terrible years when war isolated the mother church in America from her offspring in Germany. The Board of Bishops named Bishops Spreng and Heinmiller, and Secretary George Johnson as the Commission to visit Europe. The serious illness of Secretary Johnson necessitated the naming of T. C. Meckel to take his place. In 1920 they departed on their errand of mercy. During 1919 the church gave \$107,506.42 for European relief. During the following ten years in which this relief work was continued, the Evangelical Church contributed a commendable sum totalling \$487,894.14. This gave rise to the observation that "the love and esteem for and toward the brethren rose above the din of strife, and continues to live and thrive. It proves the supernationality of the religion of Jesus Christ."

The aftermath of the war in Germany was not bloody, but its toll was no less real and disastrous than the actual hostilities. All through 1923 and into the next year the financial structure of Germany was being scuttled, while the masses stood helpless, watching their money turn to scrap paper before their very eyes. A hundred marks for \$1 gave way to a million marks for \$1. Accompanying the departure of sound money was the eclipse of sound liberal thinking, and sound moral decency. By 1922 German youths were reacting from the early post-war liberalism in two ways. Some, having rejected it, were calling for absolute obedience to the leadership principle and the subordination of personal freedom for the good of the state. Others, rejecting it, rejected all self-discipline except that imposed by self-interest and indulgence. Quite naturally, the Evangelical mission found neither of these moods companionable. To add even more heart-break, unemployment brought starvation to a people who had known no settled contentment since 1914. The words of Secretary G. E. Epp in 1926 tell of the disillusionment of those caught in the vortex of a mad life. The world "over there" was

"without peace, industries without capital, and unemployment is on the increase." These were the prelude to Hitler.

Nevertheless, assured of the earnest prayers and Christian generosity of their American friends, the Germany Mission faced these circumstances with amazing fortitude. A church building program was launched during the nineteen twenties. In the early thirties, when Germany was pinched with hard times, the clergy accepted its lot without a murmur. In 1930 salaries were slashed 15%, and the next year there was an additional 10% reduction. In 1932 less than half of the congregations in the North Germany Conference closed their accounts with balanced budgets. In 1934 in order to save expenses it was planned that only half of the preachers attend the annual conference session. That year the average salary was \$687. In view of the facts one cannot but admire the sheer Christian tenacity of this corps of missionaries whose hardships were not African fevers, nor Chinese illiteracy and uncleanness, but certainly were none the less real and frightening. No missionaries ever had more cause to question the goodness of God than the faithful in central Europe, yet

"They never turned their back, but marched breast forward  
Never doubted clouds would break; never dreamed  
Though right were worsted, wrong would triumph.  
Held we fall to rise; are baffled to fight better."

Since the World War several noteworthy efforts have been made to extend boundaries with varying results. On April 3, 1921, a mission "saal" was dedicated in Munich. February 9, 1926, with thirteen people attending, the first Evangelical service was held in old Augsburg. In March, 1927, Presiding Elder R. Leger with H. Pfäfflin went to Vienna to examine the possibility of establishing an Evangelical mission in that Danubian city. Before returning to Germany on April 21st, they with eighteen Viennese joined in a formal service of worship. By 1930 a missionary was stationed in Vienna, serving three preaching places in the city, and at the conference of 1931 it was reported that a formal organization had been effected with eighteen charter

members. The South Germany Conference sought bravely to maintain the mission, but the successive depression years which increased rather than decreased their straits, led to the regretful abandonment of the Vienna mission in 1934.

In 1926 a beautiful park on the crest of the hill was purchased in Elberfeld for the Deaconess Society. Plans were drawn for the erection of a new "Mother House" to cost about \$500,000 which would provide a home for deaconesses, and a large hospital. Many trying circumstances intervened between the laying of the cornerstone August 18, 1927, and the dedication of the building, November 29, 1929, when the building stood completed, its beds and deaconesses ready to receive the diseased in the name of the Good Physician. The Deaconess Society in Germany today serves in its own hospitals in Elberfeld, Berlin, Hamburg, Solingen and Stuttgart. In addition deaconesses undertake private care of patients in Dresden, Erfurt, Essen, Cologne, Frankfurt and Karlsruhe. Altogether there are 713 deaconesses serving their Savior in this unobtrusive yet meaningful way. Some of them are ministering at the Pilgerheim at Honau, and at the Grünerwald, at Herrnalb. The North Germany Conference established an Old People's Home at Bad Wildungen (near Cassel) in 1922 and supervised orphanages at Gross Tabarz and Friederichroda. The revived interest in Christian literature after the war stimulated the officers of the Publishing House in Stuttgart to devise plans for the enlargement of the House. The new edifice, seven stories high, modernistic in architecture, was dedicated March 27, 1928. From the presses there, employing 110 men, the denominational literature for children, youth and adults is sent to the German-reading Evangelicals on the Continent, and some of it came to America before the outbreak of the current hostilities.

The last available statistics (1940) tell of an Evangelical work in Germany, consisting of 331 congregations, and a total membership of 25,483 in the three Germany conferences. In addition there are also 221 preaching places, and 12,105 who are listed as "Friends"—the latter consisting of those who for one reason

or another do not choose to dissolve their connection with the State churches. The future of this German mission so nobly begun in 1850 is like the future of our own destiny, in the hands of God. In the ninety years since John Link was appointed to represent the Evangelical Church in Germany, a number of things have taken place which signally alter the relationships between the American Church and her German offspring. The process of Anglicizing the Evangelical Church has greatly increased the distance between the American Church and her Germany Mission. Persistently the question has arisen as to the legitimacy of supporting a missionary program in a European nation traditionally, and nominally, Christian. Moreover, the development in Germany of a political doctrine which in zeal and comprehensiveness rivals the claims of the Christian faith has alienated the interest and sympathy of many Evangelicals from this enterprise. Once more war, formally announced and declared on December 11, 1941, divides America and Germany, and again the channels of exchange and intercourse have been completely blocked.

An Englishman once said that the only one who emerged out of the Warld War unscathed in character and reputation was Jesus Christ. And one may assuredly say that he will walk through the current fiery furnace which has enveloped all Europe, and when powers and principalities have done their worst, he will emerge unsinged. In Christianity, the middle walls of partition, whether they be of race or prejudice, are obliterated. American Christendom has received unmeasured inspiration from the missionary work which the youthful Japanese Christian Church has done for and among us through the person of Toyo-hika Kagawa and his associates. Christian America has Christian duties to perform for Christian Germany. To be sure, the Evangelical Mission in Germany is of a type quite distinct from that done under any other flag, but truly the Germany mission of the Evangelical Church is a constant invitation to accept the full implication of the planetary character of our faith as it invites black, yellow and white men, friends and foes, to "come and see." It stands as a constant call to participate in a demonstra-

tion of the supernationality of the religion of Jesus Christ. It is a living symbol of the wide work of the Church of Christ, and a lively opportunity to grow in all those graces which crowd out hatred and prejudice.

## CHAPTER VIII

### EVANGELICAL MISSIONS IN EUROPE: SWITZERLAND, FRANCE, POLAND, LATVIA

WHILE the Evangelical mission established in 1850 had been intended expressly for the Germans in the Fatherland, it was not long before Germans living outside the German Empire became objects of missionary evangelism. The work in the several nations where the Evangelical Church now ministers was initially established as missionaries went seeking to give spiritual guidance to people of German antecedents.

#### IN THE HIGHLANDS OF SWITZERLAND

Held in the strong grip of the Alps, is small, sturdy Switzerland whose greatest and best known natural resource is the mountain scenery which is known by word and picture the world over. Switzerland, like ancient Gaul, is divisible into three parts—Italian Switzerland with about eight per cent of the population; French Switzerland with twelve per cent; and German Switzerland which contains eighty percent of the inhabitants of the brave little nation. That Evangelical missionaries should be attracted to Switzerland is explainable in part because Württemberg is bounded on the south by German Switzerland, and in part because the Swiss in the American church were concerned that their people hear the joyous redeeming message of the Cross. In July, 1853, John Nickolai, making his first exploratory trip to Switzerland, found it saturated with Roman intolerance and Protestant rationalism. He was highly gratified to be accorded the privilege of preaching in the Münster church in Berne, July 11th. However, neither missionaries nor money was at hand to establish a Swiss Mission, and for nearly a decade nothing further was done in Switzerland.

In answer to petitions for a Swiss Mission, General Conference in 1859 gave its approval "if and when such would be practicable." At the direction of the Board in 1860 John Link vis-

ited Grisons and Glarus with a view to beginning a mission: the following year he made a second trip into Switzerland but the outbreak of the Civil War in the United States led the Board in 1861 to declare the establishment of a Swiss Mission most "untimely." One of the first acts of the Germany Conference at its organizing meeting was the formation of a Swiss Mission, and the appointment of one of the first fruits of the Germany Mission, Gottlieb Fuessle, as missionary.

On March 14, 1865, Bishop J. J. Esher set out to find the most advantageous place of settlement for the young missionary and after a varied itinerary which brought him cordial hospitality and bitter obliquy it was decided that the missionary should settle in Bucks, St. Gall canton and undertake work in northern and eastern Switzerland. During his first year in the service, Fuessle established some twenty widely scattered preaching places in the four cantons of Schaffhausen, St. Gall, Zurich and Glarus. He moved from Bucks to Neukirch, near Schaffhausen, in the fall of 1865. Shortly after his reappointment in 1866 he received an anonymous letter stating in no uncertain terms that an Evangelical preacher was not wanted in the town, that the authors of the letter were avowed enemies of all religions, and that it was their determined purpose to be rid of him at the first opportunity. In a very short time the threatened persecution broke upon his head, and despite the attempted intervention of Pastor Frauenfelder, it resulted in the expulsion of Fuessle from Switzerland upon the grounds that he was an alien, and a "fifth columnist." He had no alternative than to return to his native Württemberg.

The work surrendered by Fuessle was taken over by Jacob Schmidli, a Swiss, but though born under the Swiss flag, his religious convictions and teaching soon won for him the same rude treatment which Fuessle had received. The same year the Board of Missions appointed Jacob Kaechele of the Canada Conference to the Germany Mission, and he with a native German, Bernhard Beck, was sent to aid Schmidli.

J. Schmidli preached for the first time in Burgdorf, in the Emmenthal on Ascension Day, May 19, 1867, and soon there-

after organized a Sunday school. One element in the community decreed that the School must be destroyed, and the missionary and one of his teachers were haled into court on the grounds that they possessed no license granting them the right to offer instruction. Before the Judge, Schmidli declared he held no Sunday "school," but only a children's worship where together they sang and prayed and read the Bible, which, he contended, could not be legally termed a "school." "Nevertheless," the Judge retorted, "you do keep school, as you confess yourself. Do you have a teacher's license?" When the missionary replied in the negative, he and his helper were fined thirty francs each, and warned that if apprehended on the same charges again, their fines would be doubled. But the school continued, and was not molested again in Burgdorf.

While J. Kaechle settled in the outskirts of Berne, and extended his parish toward the Oberland, J. Schmidli was laying foundations for the Evangelical Church in Alpine Switzerland. June 23, 1867, he ministered for the first time in Langenthal, despite violent opposition. August 11, 1867, he entered Zofingen, and a spirit of revivalistic enthusiasm quickly carried the work through its immaturity. Two years after the arrival of the first missionary, this field became self-supporting, and to the present it has remained one of the most active, virile and fruitful stations of the Switzerland Conference.

During August, 1867, J. Schmidli witnessed a revivalistic movement which had marked similarities to the American revivalism of that time. Upon his first visit to Erlenbach the meeting had scarcely begun before the ringing of cow bells, the rattle of pans and kettles, and the blowing of horns made such a racket as to make the sermon inaudible. When he came a second time quiet prevailed, for in a near-by house a villager lay dying. This time the atmosphere was laden with attentive solemnity, and as the preacher expounded the Word from Luke 19:5 the power of God manifested itself. A bitter opponent of the mission, Klossner by name, was seized and overpowered by divine grace. Just as on the American frontier, people cried aloud for pardoning grace for their sins: some fell to the floor as if dead. The

preacher sought to get the people off their knees by singing, but his singing was drowned by their Godward pleas for mercy and forgiveness. Meetings continued until midnight, or after. Such demonstrative manifestations of grace had been common in mid-America, but never before had the missionary seen the like in Europe. While believers were raised to ecstasy, scoffers were amazed, and some of them turned to seek the joy of the Lord.

The character of these enthusiastic meetings, and the obvious growth of the mission transformed the previous passive opposition to it into an open and vigorous hostility. One evening as J. Schmidli approached the place of meeting at Erlenbach, he was confronted by twenty evil looking men who seized and bound him, and carried him for several miles intending to drop him from a forty-foot bridge into the Simme River. Though helpless in their power, the missionary was not speechless. He loudly proclaimed that his life was in the hands of God, and that without His permission they could not harm a single hair of his head. His abductors were bewildered by his audacity, and after consultation took him to Wimmis where he was lodged in jail. When the Evangelicals at Erlenbach saw their preacher abducted, one of their number hastened to Thun to inform J. Kaechele of his plight. A lawyer was procured, and suit was instituted against the abductors. When the trial opened, J. Schmidli was pressed to withdraw the suit. He signified his willingness upon four conditions: first, that the charges against him be withdrawn; second, that Evangelical preachers be no longer molested; third, that those involved publicly acknowledge their wrongdoings; and fourth, that they pay all the court costs. The affair was settled out of court, and the turn of affairs brought prestige to the Evangelical Mission.

Prejudice, some wag has said, is being down on what one is not "up on." In Switzerland there was a strong and popular prejudice against this new evangelism. In 1869 Klossner, surrounded by a circle of friends for protection, went to Frutigthal to preach. On the way a mob attacked him, and his friends "began to use the hands which God had given them in defense of their dearly beloved pastor. One of the sisters so effectively

used her umbrella on the hands of one of the ruffians that he was compelled to let go his hold." It was later disclosed that the local magistrate had assured the hoodlums a keg of wine if they succeeded in breaking up the meeting. In the Simmenthal when Kunzli was preaching, first stones were hurled at the windows of the meeting place, then fire was thrown through the broken windows, and but for the alertness and dispatch of several of the worshippers, the buildings would have burned. In Langerthal the village fire hose was turned on the Evangelical meeting but soon a fire broke out elsewhere in the village, and the hose was needed. The missionary, describing the incident, concludes: "The Lord knows how to circumvent his enemies."

Persecution seemed to bring vigor to the Swiss Mission, and with a justifiable sense of pride, J. Kaechele reported in 1869 that there were 540 members of the Evangelical Church in Switzerland. This unsuspected vitality led Bishop Esher to say that "our success in Switzerland has to my knowledge no like in the whole history of the Association." Especially after the formation of a Switzerland District of the Germany Conference in 1872 it grew clearer that the work in the Helvetian republic should be detached from the Germany Conference. Numerous factors urged the advisability of the separation: differences in religious laws, national loyalties, and currency being of chief importance. General Conference in 1879 concurred in the petition which was presented, and on June 3, 1880, under the chairmanship of Bishop Esher the Switzerland Conference was organized at Zofingen. The new organization in its beginning could boast of its twenty itinerant preachers, and its membership of 3,419.

Following its organization, the conference both lengthened its ropes and strengthened its stakes as it sought to extend and more deeply entrench itself. While prejudice and opposition continued, their violence declined. The conference ambitiously launched on mission programs which led it to enter Zurich, Basle, Lucerne. So energetic was the program that at length Bishop Esher was obliged to advise them to think of entering no more Swiss cities until those which had already been occupied were supplied with suitable houses of worship. Young people's work was taken up

with avidity: in 1883 the conference voted to hold a Sunday school convention, which was the first held under the auspices of the Evangelical Church in Europe. In 1888 Rev. Jacob Knapp who had been a pioneer missionary in Switzerland, returned to address the conference in the interests of the Deaconess Movement which he was directing in Elberfeld and Berlin. The Conference listened, and was impressed, and a few years later established affiliated Deaconess work in Switzerland. The Switzerland Conference joined the compact maintaining the Seminary at Reutlingen, and in 1896 Rev. F. Schweingruber, a Swiss, was appointed to its faculty. The Seminary through the years has returned to the Switzerland Conference young men who have ministered with fidelity and fruitfulness.

Troublesome international customs regulations in 1895 prompted the establishment of a book depository in Berne, but the measure was far from satisfactory. In 1911 the Conference petitioned that the literature for the Evangelical Church in Switzerland be published in Switzerland, and General Conference voted that a branch publishing house be established at Berne. Revs. P. F. Schauer and S. F. Maurer were the first editor and publisher, respectively: Revs. F. Gloor and S. Schaffner serve in those capacities today. The presses of this publishing house are located on the first floor of Zion church, Berne.

During the opening years of this century this conference took active measures to establish missions outside the boundaries of the Republic. In 1901 a devout and zealous Evangelical youth emigrated from Switzerland to "one of the populous cities" of Hungary. Impressed with the impelling necessity to share his Christian joy he witnessed for Christ and made converts among the Hungarians. Using the Evangelical Discipline he organized the group and regular services were held. Just at this juncture the young man died, and the group was held together by the class leader. This little family of Christians earnestly asked the Switzerland Conference in 1902 to send them a preacher. The Conference sent Rev. K. Zwingli, a presiding elder, to investigate the situation and if the outlook were sufficiently promising directed that a formal request for aid should be forwarded

to the annual meeting of the Board of Missions. He was definitely pleased at the prospects of the work he found, and so declared himself to the Board: however, the Board, convening at Elgin, Illinois, in 1902, rejected the invitation to establish an Hungarian Mission because of "difficulties," and "the heavy expenses" involved. The projected but not yet realized China Mission absorbed all the energies and resources the Evangelical Church could muster.

#### UNDER THE TRICOLORS OF FRANCE

The Alsace Mission which J. P. Schnatz had undertaken in 1867 was transferred to the Switzerland Conference at its organization in 1880. The repeated pleas of the first missionary and his successors for a church went unanswered until the arrival of G. Heinmiller who succeeded in realizing the dreams of a decade. With suitable festivities the church in Strassburg was dedicated December 10, 1882. Admission was by ticket only, and seven hundred and fifty people crowded into the auditorium that Sunday morning to hear the dedicatory sermon. The officials of the city sent their congratulations. In the afternoon, and again in the evening, the building was taxed to its capacity as Strassburgers thronged to see the new church and hear the visiting preachers.

Long before this time Evangelical missionaries had entered other Alsatian communities. J. Schmidli began work in Colmar April 13, 1871, and after enduring the aggravating annoyances contingent upon acquiring permission to preach, held his first preaching service in a rented hall on May 4, 1871. From Colmar, missionaries went into the industrial centers such as Muehlhausen and Münster. Probably inspired by the example of Rev. G. Berstecher of Allegheny, Pennsylvania, who collected money for the erection of a chapel in the town of his birth, Tuttlingen, Württemberg, Rev. H. Fussner of the Erie Conference set out in 1900 to collect \$2,000 for the erection of a chapel in his native Münster. In 1902 Fussner attended the session of the Switzerland Conference held in Friedenskirche, Zurich, and brought with him the cash for the Münster chapel.

In 1910 the Swiss Conference appointed a committee to investigate the wisdom of establishing a new mission in France. In 1911 the conference offered to supply the missionary for such an enterprise if the Board would provide his support, but again the Board rejected the offer. In 1913 at the request of American Evangelicals several visits were made to German settlements in the vicinity of Kronstadt, Austria, near the Rumanian border, but no work was established.

World War I and its aftermath brought untold privations and problems to the Switzerland Conference. Though Switzerland was not a belligerent, it was surrounded by warring nations, and with the closing of all the normal channels of trade, its living was materially reduced. Alsace-Lorraine was belligerent territory. The Münster church, which American gifts had erected, was badly damaged by shell fire.

But greater difficulties than those involved in repairing churches confronted the Evangelical mission in Alsace, as France proposed to reduce and subordinate the German element in these hotly contested provinces. Thousands of Germans were forcibly removed and scattered through central and southern France where they could constitute no military or racial threat to the French. Among these emigrants there were Evangelicals. Severe language regulations made it difficult, if not impossible, to minister in the German language, or to employ German religious literature. The Swiss supervision of the work won certain welcome concessions, which would never have been granted had the conference supervision been from Germany.

In 1922 the Board of Missions made two recommendations to the Switzerland Conference. First, that it set aside men who would prepare themselves to minister in the French language, and second, that it devise some plan by which religious literature might be procured in the French language. In 1926 a branch of the Berne publishing house was located in Colmar to provide the adequate and necessary literature. In 1923 Rev. H. Fischer went to Paris to attend a French Bible School in order to acquire facility in using the French language.

EVANGELICAL DEACONESS HOSPITAL, STRASBOURG, ALSACE, FRANCE





While facing tremendous odds, the work in Alsace in 1924 consisted of six fields. Of the seven preachers, two had acquired French citizenship. However, it was reported, "our church does not as yet possess civil rights, and this is a great handicap in our development, being considered a foreign corporation by the citizens." Hoping to be accorded greater privileges, a recommendation was sent to General Conference in 1926 requesting permission to apply for incorporation in France under the name "Eglise de l' Evangile." This name was suggested because an Evangelical Church already existed in France, and further, the term "Association . . . conveys no religious concept, being used in France only to designate business or political associations." Meanwhile difficulties with the civil authorities increased. The rights of free speech and public assembly were denied the mission work. At Metz the pastor was informed September 1, 1927, that his services could no longer be public services inasmuch as the mission charter did not convey the legal rights of a church. In Strassburg alone of all the preaching places, was the right of public meeting granted the missionaries. An earlier permit to have specified services in the German language was rescinded, and November 1, 1926, it was announced that all church books, and public religious instruction and worship, must be in the French language. Later came the ruling that a man must have lived in France at least two years before he was eligible to serve a church in France. These increasing and hampering regulations prompted the rise of a feeling for an independent church, separated from the Switzerland Conference.

Nevertheless, through this hectic period of painful adjustments, patient pastors sought to tell the story of Christlikeness and the Cross, and through these years so filled with bitterness and rancor, they not only maintained the organization, but preserved His Spirit in themselves. The fortunes of war have again swept Alsace-Lorraine back to Germany, and the program to eliminate the German has been put into reverse as the Third Reich proclaims its intentions to permanently Teutonize these provinces.

After French laws forbade the use of the German language,

the Switzerland Conference in 1925 appointed Rev. J. J. von Siebenthal to establish a new mission in "south central France." A year later the mission was formally opened in Agen. In 1927 Rev. H. Ruch began a mission in Paris, not far from historic Notre Dame Cathedral, and by 1928 it was felt that these two areas of work should become a separate conference district. The missionary in Paris won a following, and March 17, 1929, a society was formally organized according to the Discipline. Meanwhile the missionary at Agen undertook to serve groups at Astaffort, Bordeaux, Lectoure and De'p de Gers. With the depression which engulfed the whole world in 1930, the Switzerland Conference could no longer carry the entire responsibility for this work in France, and therefore asked the Board to assume responsibility for it. The Board replied in 1931 that only General Conference "can authorize the entrance into a new mission field, and therefore we cannot support the mission" in south-central France. The following year the Board reaffirmed its decision. During recent years this work has materially declined because of the lack of financial support and current war conditions.

#### POST-WAR DEVELOPMENTS IN SWITZERLAND

Since the World War I the Switzerland Conference, like the Germany conferences, has rejoiced in the erection of numerous new churches and preaching halls. In 1928 a new deaconess home and hospital was opened in Berne. New preaching places have been taken up with obvious success. In 1923 the Conference procured two properties in Interlaken, one of the most scenic spots in Alpine Switzerland. Here under the benign shadow of the Jungfrau the Evangelical Church maintains an excellent Old People's Home. The original buildings were repaired and enlarged, and were dedicated by Bishop L. H. Seager as "Abendruh" (Evening Rest) in June, 1926.

The American church annually contributes about \$7,500 to maintain the work in Switzerland and France. The 7,500 members of the Switzerland Conference contribute the remainder to finance the mission. International circumstances today give rise to many questions about the future of this work. Shall the Alsatian

work be permanently severed from the Switzerland Conference? Shall the work in France proper be revived and continued? Should the French and Italian cantons of Switzerland be made the objects of a missionary program? These, among other bewildering questions face the Switzerland Conference today. In her sixty years, the conference has known peril and faced it trustfully, and today her brave ministry rests faithfully upon the promises of the Eternal God. In the current titanic struggle in Europe, Switzerland has remained the only place of peace in a warring continent. Though at peace with all her neighbors the little republic lives in fear and suffering. The spirit of the times has not been conducive to the development of spiritual things, and the Mission has reported losses in membership during recent years. But hopefully Christians look to tomorrow, for they know that tomorrow belongs to God.

#### IN THE POLISH CORRIDOR AND KONGRESS POLAND

The last years of the nineteenth century found missionaries from the Germany Conference in the midst of an energetic program to take the Gospel to the eastern provinces of the German Empire. In 1903 it was determined to establish a mission in Danzig. Already in 1896 auspicious beginnings were reported in Posen, and promising societies in Schneidemuehl, Bromberg and Vandsburg. Until the outbreak of the World War these societies made substantial progress. By the exigencies of war and the Treaty of Versailles the Evangelical Church found herself in possession of a Polish Mission. A long narrow tongue of land along the lower Vistula was given to the new Poland without plebiscite to provide that state an outlet on the Baltic Sea. Evangelicals who had been served by the Church for over fifty years found themselves under the Polish flag. Posen, Bromberg and Vandsburg became Poznan, Bydgoszcz and Wiechorck respectively. The new Poland, constituted as an independent republic on March 21, 1921, faced the task of assimilating large minorities within her population and confronting foreign neighbors, Lithuania, Russia and Germany, who bore her little good will. By the Constitution of 1921 religious toleration was guar-

anted to all churches, however, the predominance of the Roman Catholic Church and the government's fears of German influence on the Corridor question conspired to evoke a bitterly anti-German and anti-Protestant spirit.

The enrollment of missionaries satisfactory to the government was no small task. In 1921 Bishop Heinmiller was authorized to procure the necessary authorization for Rev. W. Wecke, who was the dean of Evangelical missionaries in this area, having begun his work about 1910. In addition to his evangelistic work he was a recognized physician of considerable reputation. During his episcopal visit to Poland in 1921 Bishop S. P. Spreng, for the Board of Missions, appointed him superintendent, and stationed Revs. Harrifeld, Bethke and Weipkema on the Polish Mission. All of these declared their willingness to become Polish citizens if only they might remain to preach the Gospel and minister to the 387 Evangelical members who remained after the voluntary and involuntary migration of Germans from Polish territory.

Most aggravating was the inaction of the Polish Liquidation Committee which had seized nearly all the Evangelical Church properties, and manifested little inclination to adjust matters despite the persistent appeals of the church. The Polish government was in no mood to grant citizenship or favors to Germans, or German organizations, and so the appeals went unanswered. When conference time came, none of the missionaries were able to procure the necessary passports permitting them to attend the annual session in Germany. However, at that session, Samuel Ketter, who had been born in Polish territory was licensed, and appointed to the Polish Mission, but the government stepped in and forbade his preaching. Despite the continuous interference, the Mission maintained itself under the supervision of Rev. W. Quack, presiding elder of the North Germany Conference. Secretary G. E. Epp, writing of the troublesome situation in 1924 said: "Despite the fact that the Constitution of Poland guarantees religious liberty, the present government of Poland has come under control of the Roman Catholic hierarchy, which regime is



SUPERINTENDENT REV. WM. WECKE (seated right) AND STAFF OF EVANGELICAL MISSIONARIES OF THE POLAND MISSION



endeavoring to suppress and wipe out, if possible, the work of the Protestant churches."

While it was gratifying that Ketter was granted permission to preach in late 1924, the hopes that the Polish Government would return the church properties grew fainter. To all appearances the Polish government had determined upon a process of slowly liquidating properties belonging to Germans to force them out, and so free lands and occupations for Poles. New legislation closed the ministerial office to all but Polish citizens, and while not rigorously enforced, the Mission expected momentarily the order that non-Polish pastors must leave the country.

More and more it became evident that German supervision of the Polish Mission was as impossible as it was unsatisfactory, and the Board determined to form a Polish Mission which should have supervision from America. A Committee of Policy in Europe, composed of seven Board members, advocated this in 1926. It further recommended that the work continue as an evangelistic mission; that the city of Lodz be the site of a new mission; that only Polish citizens be trained and appointed for Polish work; that it be organically separated from the other European work; and finally, that property in Poland be acquired "only when the Polish government has given us legal and documentary evidence of our undisputed right to hold property." These recommendations were adopted by the Board.

The properties which had been seized were eventually "paid for" by the Polish government, but at such an absurdly low price that the church presented its complaints to established tribunals in Paris and Berlin and Washington. The properties taken over were sometimes sold to religious groups, or used for schools. The loss of these buildings meant that Evangelical congregations were left to worship as best they could. At only one point, in Guentergost, were the Evangelicals permitted to use the building which they had erected and paid for. Efforts at Washington, and through the American Embassy looking toward a legal recognition of the Evangelical Church by the Polish government were futile.

By 1928 the enlistment of two additional workers, both Polish citizens, gave a new burst of hope. Revs. E. K. Wolter and E. Eggert, both graduates of Reutlingen Seminary were appointed to Wieckbork and Bydgoszcz. In addition, Rev. H. Durdel, another Polish citizen, was sent to Reutlingen for training. But within a year, Wolter was conscripted for eighteen months service in the Polish army. Nevertheless the vitality of the work at Sitno, near Bydgoszcz, and Cekow was such that plans were put on foot to erect chapels at both places. A new recruit, Paul Quast, also a Polish citizen, who had completed his military service, was appointed to assist Ketter.

Aggravations and hardships pursued the struggling work. Evangelicals were evicted from a beautiful well located red brick church in Bydgoszcz which they had built in 1897. For five years the congregation was homeless until another one, neither as well situated nor as well built, was dedicated. In Lobsen Evangelicals used a Lutheran church. The building was less than thirty years old, and had been erected to seat 250 people, but the eviction and forced removal of Germans left only four Lutherans in the entire community. These four agreed that the Evangelicals should use the edifice for no other rent than the maintenance and repair of the building. During this year, too, the Polish government refused Rev. W. Mohr of Berlin, the Superintendent of the Mission, the necessary visas for travelling in Poland. In 1931 Wecke reported increasing unpleasantness when Protestants visited Roman Catholic cemeteries.

But in spite of these impediments the Mission showed increasing vitality and vigor. A church was dedicated at Bydgoszcz on October 11, and one at Sitno October 18, 1931. When that year Bishop S. J. Umbreit visited the mission, Wolter, Eggert and Durdel were ordained elders. Two years later the government granted limited property rights to the Evangelical Church: the church was granted the rights of a registered society at Wiecbork, and all the properties of the mission were registered in that name, but the desired recognition and privilege of incorporation were still withheld. By 1936 all the mission workers but one were Poles.

In 1937 the Polish Mission consisted of 540 members, and 680 "friends" who were guided by five missionaries. This membership was divided among twelve organized congregations and twenty-six preaching places. At this time the Board voted to provide the travelling expenses that a member of this Mission might sit with the Central Conference, and Wolter was chosen this representative.

In view of the violent nationalism, and the intemperate anti-Protestantism of the Polish government, it is not surprising that German Evangelicals welcomed Hitler's legions when they sacked and seized these former German settlements. What was to have been a missionary conference in Poland, as authorized by the General Conference in 1938, was, following the German invasion of Poland, attached to the East Germany Conference in 1939. The last session of the Poland Conference as such was held in May, 1940. At the session of the East Germany Conference May 28, 1940, six missionaries, including Superintendent Wolter and 560 members became part of the East Germany Conference under the provisions of the General Administrative Council, subject to General Conference action.

#### IN LATVIA, THE BALTIC BUFFER STATE

Russia as a mission field entered the range of the Evangelical Church about 1880 as German-Russian members of the Church in Dakota wrote of the appalling need of the Gospel among their people in Russia. While nothing was done by the American church, the Germany Conference kept steadily forging toward the German-Russian border and in 1900 Bishop Breyfogel wrote that the Evangelical Church had "set her face resolutely toward the cold empire of the north. We are literally gazing across the Russian frontier. The Macedonian cry from there also has been heard by the missionaries of our church."

A "Russian of high standing" in 1908 invited Rev. Baehren of the North Germany Conference to visit Riga at his earliest convenience. The Board of Missions gave both approval and encouragement to the visit and upon his arrival he rejoiced to find a devout Evangelical family who had formerly been asso-

ciated with an Evangelical church in Berlin. When the North Germany Conference met in 1909 it received a plea from Riga for a missionary. While the conference felt it was "not in a position to fulfill this request now," it did direct a presiding elder to visit Riga as often as he could, and in October, Rev. R. Kuecklich made his first official visit.

During his episcopal visit to the European Conferences in 1910, Bishop S. C. Breyfogel with Presiding Elder Rev. Max Richter made an exploratory trip through Russia via Kiev to Riga. At the latter place they found a small, faithful band of Evangelicals who for business reasons had settled in Riga. When the Board of Missions met in October it registered its cordial approval of what had been done. It congratulated the Evangelicals in Riga for their fidelity to the Church. But most important of all, it authorized the appointment of a full-time missionary for Riga, and accepted the offer of the W. M. S. to pay the salary of this missionary. Rev. Reinhold Barchet, pastor at Wanne, was appointed by the North Germany Conference to undertake the task of locating and founding the new enterprise. He arrived in Riga, May 11, 1911.

The missionary was accustomed to a civil surveillance of religious work in Prussia, but that which he encountered in Russia was more unfriendly and more annoying. Public meetings in great halls were expressly forbidden. Prayer meetings were permitted in private houses, provided in no case more than twenty-five were in attendance. Numerous and repeated efforts to acquire a permit from the government in St. Petersburg finally won success, and on September 12, 1912, a constitution was approved and the society was given the legal name, "Evangelical Association, White Cross." This constitution declared the object of the society was to contribute toward the moral uplift of the Russian citizenry as directed by the Word of God. Toward the achievement of this end, permission was granted to organize auxiliary societies, establish benevolent institutions, and publish Christian literature. Barchet, as leader, was entitled to deliver addresses in all places rented by the organization.

A centrally located hall in Riga was found and rented, and September 22, 1912, was a day of jubilation. In the morning a communion service was held in the new quarters, in the afternoon the Sunday school met, and in the evening the hall was dedicated to the glory of God. It was not long before the Russian police began to annoy the missionary who took his case to the municipal authorities, where his privilege to witness for Christ was upheld. His faithful, patient ministry won a following among Riga's German population, and in 1912 a congregation was officially organized. A year later Barchet reported "gratifying success despite the restraints of the Russian laws": particularly gratifying was the opening of an auxiliary mission on the opposite shore of the Duena River at Hagensburg. By 1914 there were seventy-five people in active relation with these two societies, and every evidence pointed toward an increasingly successful future, when the calamitous World War broke upon Europe, while the missionary was in Germany.

Missionary Barchet was called upon to serve his country, and in the spring of 1915 he was severely wounded while at his post in Flanders fields. The distressing circumstances of the War worked havoc on the Riga work, and until September, 1917, the Board received no word from it. The little societies in Riga were thus left leaderless.

Latvia was one of a number of states that declared their independence from Russia in 1918 following the Russian Revolution. It is a low, flat country predominantly agricultural. The population is ninety-two percent Lettish speaking, and seven percent German. The World War dealt harshly with these impoverished people: of the million refugees, hardly 300,000 returned—the rest perished. Ten thousand farms were destroyed; industrial machinery was removed into Russia. The population exodus is portrayed thus: In 1910 there were 2,552,000; in 1914 there were 1,930,000; and in 1936 there were 1,800,000 people in Latvia.

At the cessation of World War I, the Board of Missions was of the mind that if there ever was a modern Macedonian call "that time is now, and that nation or people is Russia." Barchet

was reappointed to Riga, "the Pearl of the Baltic." Every avenue of travel was closed to the missionary until January, 1919, when he made the first of two advance trips to Riga which convinced him that permanent work could not be successfully undertaken immediately. While the initial hall had to be abandoned because of lack of money, and "the flock had scattered but was not destroyed," for services were still held in private houses, to his joy he found regular services being continued in Hagensberg.

The Board of Missions in the fall of 1920 appointed Bishop Heinmiller and Field Secretary B. R. Wiener to inspect the European work of the Evangelical Church. In the summer of 1921, Wiener and Barchet went to Riga where they met Bahn who had been looking after the Evangelical interests in the city. Wiener's report to the Board recommended the continuance of the Mission; the sending of a missionary, "preferably an American" to superintend the work; the purchase of a suitable piece of real estate; and the prosecution of the mission work in both German and Lettish languages. Upon the advice of Barchet, Wiener recommended the appointment of Rev. Waldemer Steinert as preaching missionary. The Board adopted this recommendation.

The Board had occasion to rejoice at its meeting in 1922 when it was reported that on May 17th the government of Latvia had formally recognized the Evangelical Church as a Free church. On April 1st the first kindergarten of the Mission was opened. Inspired by these gratifying reports, it was voted that an American missionary should go to Riga as soon as possible.

While no Americans responded, able workers did appear, and the work enjoyed prosperous days. Religious meetings thus far were largely held in rented halls, but the need and desire for churches began to manifest itself. One signal happy development of this year was the organization at Scholck of the "first Lettish congregation" consisting of nine charter members, and another with seven at Rothe-Duena. In July, 1924, a German-Lettish society at Goldingen with its deaconess, Bertha Engel, formally united with the Evangelical Mission. No less gratifying was the report that the Goldingen society had sent three of

its youth to Reutlingen Seminary in preparation for the Christian ministry. When it was known that two deaconesses were in Berlin preparing for service in Riga, the W. M. S. and the Board appropriated \$6,000 each for a residence and a mission church building, and in 1925 a suitable property was acquired. Under Steinert's aggressive leadership, new places for preaching were opened.

The government which at first was generous in its grants of rights and privileges grew more and more suspicious of alien organizations. The inroads made by Adventism, Christian Science, and Russellism, along with other American "isms," did much to arouse suspicions and opposition against all alien religious organizations. The State Church cultivated these rising fears. People who would gladly have visited Evangelical services were threatened with expulsion from the State Church, or with a refusal for burial in the church's cemeteries. Confronting realistically this rising nationalistic trend, the Committee on Policy in Europe in 1926 recommended that the workers, excepting the Superintendent, be Letts; that it be separated from the other European work, though under the supervision of the European bishop of the Evangelical Church. These recommendations the Board approved. Because of the increasing complexity of administration, the W. M. S. asked to be relieved from their obligation to support the missionaries, assuring the Board, however, of their contribution of the same amount of money for some home missions project.

September 23, 1928, the new property on Freiheitstrasse, Riga was dedicated. While property had been acquired for a church in Libau, civil authorities and regulations hampered the work of Rev. E. Schwenk. Aliens were allowed only ten-day permits to remain in Latvia, which might be extended or recalled at the will of the government. Schwenk futilely sought Lettish citizenship. At this juncture the authorities discovered that Rev. E. Eggert's parents had moved from Poland to Latvia just before the outbreak of the War in 1914 which was made the grounds for voiding his Lettish citizenship. William Hottiger of the Switzer-

land Conference volunteered for Latvian work, but the government disallowed his application.

Yet all was not disheartening. Rev. Rudolph Kalnmal was ready for appointment: "he will be the first of our preachers in Latvia who is a Lettish citizen, and able to use the language of the country," it was reported. He became the representative of the Evangelical mission to the government. Another hopeful sign was the plan to publish a four-page church paper in the Lettish language, beginning January, 1932. Deaconess Marta Beier came to give valuable assistance to the mission work.

These hopes, and promises of better things suddenly began to glimmer. Schwenk, unable to procure citizenship was obliged to leave Libau. Neubauer suddenly left Goldingen to emigrate to a German colony in South America. In 1930 a Bolshevik revolution ravaged Riga, and the mission property was damaged. Hans Kalnmal died. Steinert was German, and Latvian laws made it increasingly difficult to use other nationals: Berta Engel was reported as "doing the work of two men" in caring for the church at Goldingen. Then came Hitler's appeal or demand for expatriated Germans to return to the Fatherland which induced more than sixty per cent of the Evangelical membership in Latvia to migrate, among them the aging Superintendent Steinert. In 1938 the Board voted to establish the Latvian work as "a mission with a special status," and Rudolph Kalnmal became the first Lettish superintendent of a Mission which today is exclusively among the Lettish people.

The American church in 1939 contributed \$2,250 toward the maintenance of this northernmost mission of the Evangelical Church which, at the latest report, consisted of four preachers and two lady missionaries. Since 1940 it has been impossible to send money to Latvia. The mission had a membership of 237. Efforts were on foot to publish a Lettish translation of the Evangelical Discipline.

Just what has occurred to this mission during the catastrophic days of the past months is not known. The Russian absorption of Latvia, which resulted in the nationalization of the mission properties, has been followed by the Russo-German War, and

the expulsion of the Moscow government from this suffering country. This little Evangelical Mission as none other in the world has been called upon to confront the new gods which have arisen in this generation from the exaltation of blood and soil on the one hand, and of class on the other. The former in Germany, the latter in Russia, has been set up as the ultimate value to which all else is subservient. These were current expedients to meet the lack of a centralizing and stabilizing influence, so urgently needed in disintegrating society. The secular spirit of the past two hundred years had divided human interests into separate independent areas. Business was business, and art was art. The Gospel of Christ was considered irrelevant to business and art, as well as to economics and politics. There was no place of meeting, no common ground. Riven asunder, society "went to pieces," and in such a society the individual tends to "go to pieces" too. While Christendom in this crisis faltered in any corporate efforts to achieve some sort of order and meaning out of the chaos, shrewd conscienceless propaganda created the gods of class and the state. But confronting these absolutisms is another—the Christian Church, and when the current political masters of the world have become but memories, Jesus Christ will exercise his sovereign majestic sway in a Kingdom which will be classless, pure, and Christian.



## CHAPTER IX

### EVANGELICAL MISSIONS IN ASIA: JAPAN

THE name by which the Island Empire lying northeast of China is best known is Japan. This word is derived from the Chinese pronunciation of two characters, Ji and Phen which signify "Sun origin." The Japanese much prefer "Nippon" which is of Japanese derivation, to "Japan." The modern Empire is made up of approximately fifteen hundred islands of varying sizes and values. Successes in conquest have brought Korea and sections of Saghalien within the Empire which today, including the islands mandated to Japan by the League of Nations, constitutes a total area of 260,911 square miles—an area just a trifle smaller than Texas.

#### BEGINNINGS OF CHRISTIAN MISSIONS IN JAPAN

The four larger islands, which together comprise an area about as large as Montana, in 1872 held a population of some 33,000,000 which by 1940 had increased to 68,866,000. This strikingly contrasts with the 537,606 who reside in Montana. Some conception of the populous character of Japan may be conceived if we imagine two-thirds of the people of the United States crammed into Texas. Government statistics report that two Japanese babies are born every minute, and that the total population is increasing at the rate of 900,000 per year. Tensions are further intensified by the fact that so much of Japan is rocky and untiltable. In the United States there are 203 people for each arable square mile; in Germany, 816; in Italy, 819; in Japan, 2,774. These facts in themselves go far in explaining the purpose and plight of Japanese national and international policies in the modern world.

The primitive faith of the Japanese was a simple animism which developed with the culture of the people into Shinto. With the ancient Chinese invasion of Japan in the 6th century, Buddhism was imported into Japan. On August 15, 1549, a

brown wave-worn Chinese junk with tattered rice straw sails moved slowly into Kagoshima Bay at the southern tip of Kyushu Island. Aboard her, among other passengers was a forty-three-year-old Spaniard, Francis Xavier, with two fellow members of the Society of Jesus. In December, 1547, he had met Yajiro, a strange little man with yellow skin, and almond shaped eyes who told the pioneer Christian missionary that having murdered a neighbor, he had fled a nation of people just like himself. On Pentecost Day, 1548, Yajiro received Christian baptism: before that time Xavier was persuaded that for God's sake he must visit Cipangu (Japan).

When more desirable transportation failed to materialize, Xavier made plans to ship on the vessel belonging to Avan, a Chinese pirate. When the missionary's friends expressed their apprehensions of his sailing with such a doubtful navigator, Xavier simply replied that "neither savages nor tempests, nor demons can harm nor hurt us more than God allows and permits." On August 15th, after a hectic voyage, the Christian missionaries took leave of Avan and his vessel and set foot on Japanese soil. For two years and three months Xavier witnessed for Christ in Japan, baptizing more than 1,500 Japanese, and, it is estimated that at the close of the sixteenth century there were in the neighborhood of 50,000 Christians in Japan.

Xavier, observing that the imperial titles were only empty honors while actual government was in the hands of the daimios (nobles) sought the favor and conversion of this class. This was a fateful error, for a missionary program which identifies itself with one political system courts disaster. Christianity was imperilled once when the church unwisely identified itself with the notion that the sun moved around the earth, and eternal salvation was made contingent upon the rejection of the rising ideas of a heliocentric universe. Time does make "ancient truths uncouth," and the sciences of the heavens and of the body politic do change, and so it is ever to the peril of the Gospel that it is tied to an astronomical, or political, or economic theory. When in the closing years of the sixteenth century dictators (shoguns) arose to wrest authority from the daimios, they looked with

suspicion and later hatred, upon the Christian religion which the daimios had permitted. The shoguns welcomed the base and false rumors about the foreign religion. They made capital of the accounts of the ruthlessness and perfidy of "Christian" European traders and sailors. Finally in 1627 Christianity was proscribed in two edicts which were periodically reaffirmed as late as 1858:

"As long as the sun shall continue to warm the earth, let no Christians be so bold as to come to Japan. And let all know that if the King of Spain, or the Christian's God, or the Great God of All Himself shall violate this command, He shall pay for it with his head . . . The wicked sect called Christian is strictly prohibited. All persons suspected of being Christians are to be reported to the respective officials, and rewards will be given."

The early years of the seventeenth century were bloody, bitter years for Christians in Japan: confessors of Jesus were fiendishly tortured, decapitated, burnt, or buried alive. As in the days of Emperor Domitian, many faithfully accepted death rather than to surrender "the Name." That Christianity disappeared in Japan is less surprising than it is to notice that in less than seventy years the Christian Gospel could produce stout souls in Japan whose heroism is the peer of that of the ancient Roman martyrs. Coupled with the anti-Christian program was the determined purpose of the shogunate to effect a complete isolation from the rest of the world. Christianity disappeared, but it was not exterminated.

By the middle of the nineteenth century the power of the shogunate began to wane. Only the timely appearance of Commodore Perry was necessary to effect a revolution which simultaneously discarded both the authority of the shogunate, and the policy of isolation. The manner in which this people modernized itself, spanning the long centuries from the oxcart to the machine age, is one of the most amazing facts of the past century. In 1870 Japan began charting waters and erecting lighthouses to facilitate navigation. In 1871 the first railroad track was laid, and the government introduced postal service.

In 1873 the Christian calendar was accepted. In 1889 a Constitution, after the German manner, was accepted. In 1897 Japan accepted the "gold standard": western nations abolished the extraterritorial laws, and Japan was admitted into the circle of respectable and responsible nations. With incredible speed Japan leaped from feudalism to the age of airplanes, from isolation to a place of esteem and leadership among the nations.

The Christian conscience was alert to the opportunities for evangelizing involved in the treaty which opened Japan in 1854. Roman Catholics instituted work in Hakodate in 1856; in Tokyo in 1859; and in Yokohama in 1861. In southern Japan they discovered 15,000 Japanese Christians who in secret had heard of Christ, and in secret had accepted him. This was the fruit of the abiding church which had disappeared under dire persecution in the seventeenth century, but which had not been annihilated. The persecutors were now gone: the church remained. The Church of Jesus Christ has been an anvil outlasting many hammers.

Protestantism, too, accepted its privileges. The first Protestant service was conducted by Townsend Harris, American envoy, who on December 6, 1857, in his own home read the Episcopal service for the second Sunday in Advent. May 1, 1859, John Liggins arrived in Yokohama, the first Episcopal missionary. In November, Guido S. Verbeck and his associates of the Dutch Reformed Church arrived. Simultaneously the Presbyterians (U. S. A.) sent Dr. and Mrs. James C. Hepburn, M.D. This missionary pair had already done missionary service in China, but in 1859 the doctor commenced a fruitful, pioneering ministry in Japan. On November 20, 1876, the *Oceanic* sailed into Yokohama harbor, bearing among her other passengers a youthful American physician and his family; a Pennsylvania schoolteacher; and a Swiss clergyman. They were Dr. and Mrs. Frederick C. Krecker and family, Rachel Hudson, and Rev. Karl Halmhuber.

Twenty-six years of patient planning and tireless praying preceded the appointment of this heroic band. During those twenty-six years numerous programs had been formed for the establishment of a mission to non-Christian people but just as often war,

hard times, or the insistent demands of the frontier missions had compelled a regrettable but inevitable postponement. But though disappointed, there were those who never lost heart, and never for a moment doubted that the day would come when the Evangelical Church would participate in the world-wide mission of the Church. We stand in genuine admiration before the undaunted souls of those who were not appalled by great tasks, but who simply and believably expected great things of God, and were willing to attempt great things for Him. In a day of narrow provincialism, they had broad sympathies and a world-embracing concern. With unashamed zeal, and self-sacrificing persistence, and utter earnestness, they devised and prayerfully prosecuted their programs. This was the King's business and there could be no trifling.

#### THE ORIGIN OF THE JAPAN MISSION

October 19, 1875, General Conference was in session in the Fourth Street Church, Philadelphia: a "very animated and earnest discussion" had been provoked by the proposal to establish an Evangelical mission in some non-Christian land. That afternoon as the debate began generating more heat and less light, Rev. C. F. Deininger rose and proposed that the entire conference go to prayer to solicit God's guidance in the matter. After an extended period of silent prayer, in which vexed and argumentative spirits composed themselves before the Eternal God, Bishop Esher opened his full heart in uplifting prayer. Thereafter the conference rose to sing, and about ten minutes after four o'clock, a witness reported, "after singing, while the enthusiasm rose higher and higher and many wept freely, the whole assembly rose in unanimous endorsement of the resolution that we establish a mission in Japan." This resolution designated Japan as "the most favorable country," for Evangelical mission work. It stipulated that the mission should be established "forthwith," and that "two suitable men" should be selected as missionaries "as soon as possible." The impetuosity and determination for immediate action reflected in this action is understandable in light of the continuous and aggravating

postponements which had attended previous plans for a quarter of a century.

In March, 1876, the first appointee came to American shores. He was Karl Adolph Philip Halmhuber. His father was president and instructor of the Polytechnic Institute in Stuttgart, and after he had received instruction there he studied at Strassburg, Geneva and Basel successively. While a student at the last of the three universities he experienced salvation, and returned to Germany where the conference licensed him in 1871. In 1873 he transferred to the Switzerland Conference, and two years later received his appointment to Japan. Halmhuber in 1876 matriculated at North Central College, devoting himself "principally to the study of the English language." In July Miss Rachel Hudson, an instructress at the State Normal School at Millersville, Pennsylvania, received her appointment. It was May 1, that an enterprising young physician of Lebanon, Pennsylvania, signified his willingness to accept an appointment for Christian service in Japan.

Dr. Frederick C. Krecker, M.D., was born and bred in the church which later called him for missionary service. While his home-missionary father was serving in Rochester, New York, F. C. Krecker, Jr., was born January 31, 1843. Two incidents in the boy's life are not at all uncommon to parsonage-born children. At eight he accepted Christ as his Savior: at fifteen "I resolved in my heart I would never, never, never be a preacher."

After his graduation from Jefferson Medical College, Philadelphia, he joined the United States Navy, serving with valor during the remainder of the Civil War as a naval surgeon. Discharged from the Navy he established himself in private practice, married an Evangelical minister's daughter, and became a man of influence in the community and church at Lebanon, Pennsylvania. Attending the Annual Conference session in March, 1876, he fell into conversation with Treasurer W. Yost, who spoke of the needs of the Nipponese. He later said that it was during that casual conversation that the "missionary call" confronted him. The succeeding weeks were crowded with

prayerful days, but on May 1, 1876, he penned a letter to the officers of the Missionary Society:

" . . . after much anxious thought and many earnest prayers we have finally decided to accede to the wishes of the Board, and in the name of the Lord accept the call to Japan. We earnestly desire a deep interest in the prayers of the church that the Lord may fully lead and prepare us for the work, and give us grace to follow wherever he may lead."

#### FAREWELL TO FIRST MISSIONARIES

A grand farewell for this missionary party was held in Calvary Church, Cleveland, October 1. The meeting was well laden with church dignitaries and addresses: the choir provided appropriate music. Halmhuber told of his dedication to missionary service; Rachel Hudson and Mrs. F. C. Krecker spoke. Then came Krecker's turn to address the congregation. With Christian simplicity and winsomeness he told of his commitment to the missionary task. With rare good sense, and a clear understanding of the magnitude of the work he urged Evangelicals "not to be oversanguine in our expectations" of a speedy evangelization of a people steeped in paganism for centuries. After this address, which must have been impressive, there followed a long succession of "impromptu talks" which added length if not significance to the afternoon service.

This occasion stimulated the creative talents of several individuals among whom there was none abler than H. B. Hartzler, Assistant Editor of *The Evangelical Messenger*. He wrote the farewell hymn:

Go and seek the lost and dying;  
Preach the world's glad jubilee;  
Like the herald angels, flying,  
Bear God's message o'er the sea.  
Toil for Jesus,  
Till the blind His glory see.

Go and tell the Blessed Story,  
    Of the Holy Lamb of God;  
Show the poor His grace and glory;  
    Lead the dying to His blood,  
Ever crying,  
    O behold the Lamb of God.

May the peace of God attend you  
    As you gather precious spoil;  
May His arms of love defend you  
    In the conflict and turmoil.  
May His presence  
    Cheer you on the field of toil.

Fare you well! Whate'er betide you  
    Look to Jesus for His grace,  
He will comfort, cheer and guide you  
    Till at last, in His embrace,  
Safe forever,  
    You shall see Him, face to face.

—*Evangelical Hymnal*, page 423.

And so climaxed an impressive epoch in the life of the Evangelical Church. The hopes of twenty-six years were eventually bearing fruit: the Evangelical Church was assuming her obligation in Christ's injunction to go to "all nations."

#### TAKING ROOT

The Evangelical missionary company left San Francisco October 18th, and upon their arrival at Yokohama received a cordial welcome and hospitality from friends they had never met before, the Rev. and Mrs. J. Correll, Methodist missionaries in Yokohama.

The early months were critical, yet instructive ones for the missionaries. Their letters reveal a lively and sympathetic interest in the quaint people they had been appointed to serve. In December, Krecker made his first visit to Tokyo where he was amazed at the "modern transportation" and the cleanliness of

the great city. In early 1877 they experienced their first earthquakes, but more disturbing than earthquakes were reports of successful anti-foreign rebellions in southern Japan. The government decreed the foreigner could own property only in designated concession areas: that nightfall must always find him back in those areas. From their arrival on November 20, 1876, to August, 1877, the little missionary group remained together in Yokohama. There were numerous things to be done. Language study consumed hour after hour. Letters must be written to America, both to report what was being done, and to inspire a more prayerful and generous support of the project.

A jubilant report from Japan came in the spring of 1877: it bore the caption, "Our First Heathen Convert." It was a simple, unaffected story which told how the Kreckers, through the friendly advice of the Corrells, had found a language teacher in the person of Chikamichi Horinouchi. His family, of the ancient Samurai class, had been financially ruined by the revolutions attending the opening of Japan. This aristocratic youth was thrown upon his own resources, and though his knowledge of the English language was slight, he became Krecker's tutor in the Japanese. One morning to the discerning eyes of Mrs. Krecker he "seemed changed," and as she discreetly inquired, the youth related that since his contacts with the Kreckers he had taken to reading the Gospels. While in the act of reading, he said, "the Lord abundantly entered my heart." So it was that one soul turned its back upon paganism, and confidently placed its trust in God through Christ.

The departure of the Kreckers and Rachel Hudson for Tokyo in August, 1877, marked the first expansion of the mission. While they moved into the great throbbing heart of the Empire, Halmhuber remained in Yokohama translating the catechism and contemplating moving to Osaka. To satisfy legal technicalities in Tokyo, Horinouchi opened a school and "employed" Krecker as a teacher. Repeated disappointments dogged the efforts to procure a home for the missionaries, until in July they were able to rent one in Mitoschio-cho, vacated by an American

teacher of the Imperial University who was returning to the States.

That initial missionary band developed characteristics and employed techniques which still mark the Evangelical Mission in Japan. They devoted themselves to the great cities of Japan, and the Evangelical mission remains predominately an urban enterprise. The methods of evangelization were the conventional ones. As soon as the language was known, missionaries began to preach. Before that was possible, silent witnessing expressed through Christian forebearance, purity and sympathy made an indelible impression upon the Japanese. If it is true that a Christian is not so much one who does something, as one who has received *something*, then Christians are all witnesses. The Sunday school was employed, though circumstances led to its being held on Sunday afternoon, and the mission leadership lamented the irregular attendance of the children, caused not so much by indifference as because in Japan it was so easy to forget which day was Sunday. Even at present, Sunday is not widely recognized as a day of rest.

It was a discreet judgment that led the mission leadership to believe that the intelligent Japanese mind would respond to Christian education, so the teaching work of the church began and has remained an important element of this mission. In the Krecker home in Tokyo, August, 1877, the first pupil was enrolled in a "school": six months later there were twenty pupils, one of whom was an officer in the government service. To Mrs. Krecker fell the lot of pioneering in the field of Bible classes, while Rachel Hudson experimented with a day-school project. Numerous difficulties attended the latter. Government regulations were strict: certain elements in the Board of Missions opposed the support of secular education in the name of Christian missions; a disastrous fire burnt to death parents of some of her pupils, and brought poverty to others. But though thwarted in her initial purpose, Rachel Hudson's brave spirit was persistent. In January, 1882, she began to plead with the church in America for the erection of a Boarding School for Girls.

## ARRIVAL OF FIRST SUPERINTENDENT

In 1877 the Board of Missions had decreed a Superintendent should be sent to Japan. Sunday, April 15, 1880, Cleveland Calvary church was again the scene of a formal farewell as the Evangelical Church officially bade "God-speed" to Rev. and Mrs. Jacob H. Hartzler. The Superintendent plead insistently for more workers, and by 1887 there had come Rev. and Mrs. F. W. Vogelein, Professor and Mrs. W. E. Walz, Rev. and Mrs. F. W. Fischer and Rev. and Mrs. G. E. Dienst.

Superintendent Hartzler made his first visitation of the entire mission in May, 1880. He found four preaching places in Tokyo, one in Osaka: in Tokyo a total of twenty-three members, in Osaka, three. Of these twenty-six, ten had accepted Christ during the preceding year. At Mitoschio-cho, the first preaching place of Evangelicals in Tokyo, there were besides preaching services, Bible study classes, and "Fukuin Gakko"—"the Glad Tidings School."

While workers from America were tardy in appearing, native workers arose more quickly. In 1881 the Superintendent urged the Board to recommend Rev. Kubota of the Osaka congregation to the Germany Conference for license. Whether or not this was done is uncertain, but it is certain that when the East Pennsylvania Conference met in February, 1882, Uyena Mikuma and Kirakawa Toyotsura were voted license, and, the record adds, "these were the first native Japanese to receive license from our church." This Conference had given the Church Frederick Krecker: it now had the honor to vote license to the first Japanese candidates for the ministry. In the wake of these first native helpers came many others, some of whom, like Rev. Gumpei Yammamuro who became the first Japanese Commissioner of the Salvation Army, found places of service outside the Evangelical Church. Others, like Rev. B. Inouye gave faithful service to the Church which brought them the Gospel.

These aspirants for the ministry raised the problem of the training of native workers, and in 1881 the Superintendent inaugurated coöperative instruction with the Methodist Church

of Canada. To Bishop Esher in 1885 the need for an Evangelical training school was crystal clear, and a year later the Board voted to establish such a denominational school.

This missionary endeavor found its greatest response among the underprivileged and poorest of the people. The first converts in Japan were compelled to break with their families. They were persecuted by the leaders of their national religion, and ostracized by society. Children were disowned by their parents. The professional man was barred from his office: the shop keepers confronted by a relentless boycott. It is therefore not surprising that the majority of the early recruits for Christ came from that strata of society which had the least to lose in prestige by accepting the foreign faith. A large number of *jinrikisha* men were among the church family. Slowly but sincerely the Japanese women rallied to this new religion, for, as one said: "This Jesus religion is just the religion for us Japanese women: it admits us to heaven. Our religion does not admit women to heaven." By 1883 the mission membership totalled 146 who had possessed the moral courage of Luther and in effect had said to the wide and hostile world, "Here I stand. God being my helper, I can do no other."

Both the mission and the missionaries won the respect of other Christian groups in Japan. In 1881 Hartzler and Krecker were named members of the Bible Translating Committee which in 1888 presented such a "scholarly, idiomatic, readable and rhythmic" translation that it is still the only complete version of the Old Testament in the Japanese. In 1886 Hartzler was elected president of the Japanese Branch of the Evangelical Alliance, and the next year elected pastor of the Union Church in Tokyo.

#### DIFFICULTIES BESET THE NEW MISSION

But this period of foundation laying was not exclusively one of unmixed achievements and jubilations for there were also dire and sobering circumstances which must have all but taken the heart out of those who had a genuine love for the enterprise. There was tremendous popular prejudice against the foreigner and his religion. To persuade the Japanese to reject their

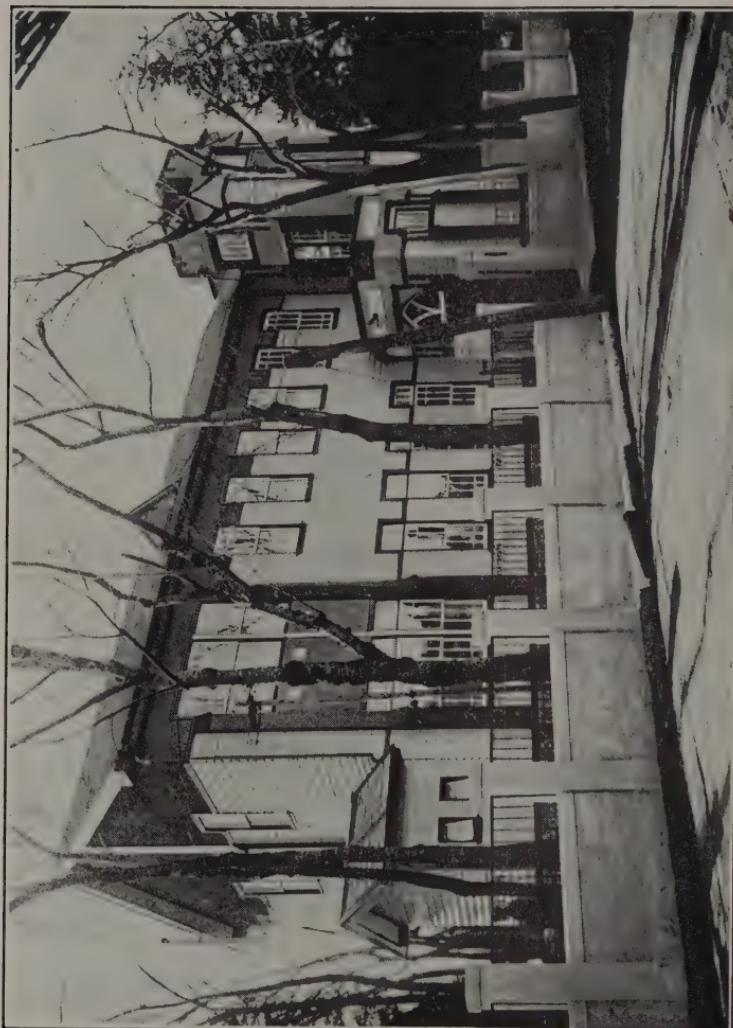
FIRST EVANGELICAL MISSIONARIES TO JAPAN—1876



REV. A. HALMHUBER



DR. FREDERICK KRECKER



THE KRECKER MEMORIAL SCHOOL, MEJIRO, TOKYO, JAPAN

Built after the earthquake and fire of September 1, 1923, destroyed the old memorial in Tsukiji. The Evangelical League of Christian Endeavor raised the major part of the funds for this present building.

idols the missionary found comparatively easy, but to persuade them to accept the Cross and its demands was extremely difficult. Buddhist and Shinto priests were bitterly hostile, and took to studying the Bible in order to refute it the better. The streets were unsafe for missionaries at night. Burial grounds were the exclusive properties of the Temples, and none might be buried without the express permission of the priests. In midsummer, 1875, occurred the first death in the Evangelical circle in Tokyo. An unnamed "old mother" who had been baptized the preceding February had, during her last days, expressed her desire for a Christian burial. The priests when apprized of the wish consented to the Christian service, provided it follow the conventional burial service in the Temple.

Halmhuber left Yokohama for Osaka two months after the Kreckers moved into Tokyo. He found there at the time a struggling port city of 40,000 in which there were seven Protestant missionaries at work. He selected a location midway between the foreign concession and Murikimatschi. On December 22, 1877, Frederika Kaechele, eldest daughter of Rev. Jacob Kaechele of the Germany Conference, arrived in Japan to become his bride. The work in Osaka proved to be extremely difficult: the Japanese suspected not only Christianity, but the missionary. In 1878 just when the municipality repealed several regulations restricting missionary work, he contracted cholera and was incapacitated for weeks.

In February, 1882, just as the work in Osaka began to show some signs of fruitfulness, Halmhuber was stricken with nervous prostration. Osaka physicians prescribed immediate and indefinite rest. A month later he was taken to Tokyo for observation and treatment. When he failed to show signs of mending, three prominent Tokyo physicians in consultation recommended he be returned to Germany, his home, with all possible speed. June 24, 1882, the Halmhubers with their two small children, sorrowfully left Japan. After his arrival Hartzler had plead earnestly with the Board for additional missionaries but none had been sent. Faced now with the plight of Halmhuber's departure, and armed with the unanimous approval which the remaining

missionaries had given it, Hartzler reported to the Board that the Osaka mission was abandoned; that five of the native workers had been taken to Tokyo; that the membership in Osaka had been transferred to the Cumberland Presbyterian mission; and that the property had been sold to the Presbyterians without loss to the Evangelical Church. This painful and inevitable action, the Superintendent added, was necessitated because the Board had failed to send missionaries. This action came as a shock to the Board, and the retrenchment was ominous.

#### DEATH CLAIMS MISSIONARY LEADER

Misfortune seemed to trail the steps of the intrepid Krecker. Until Hartzler's arrival, many meetings seriously impaired the attention he desired to give his ministry of medicine. Illness in his own family caused him grave anxiety. It was in March, 1883, that he heard the story of Yoneda Fusakichi, a destitute fish-peddler's son who gave his heart to Christ in a street-meeting. Then one day he contracted typhoid fever, but there was no money for a doctor or medicine. On the same day Krecker heard this story, he visited the boy and heard his glowing Christian testimony. Impelled by that compassion which is at the core of the story of the Good Samaritan, Krecker removed the sick boy from the loathesome hovel where he lay, to a room near the Krecker home and began to combat the disease. The missionary's act astounded the community which immediately and rightly ascribed his unexpected kindness to the foreign religion which the Doctor talked about.

From Yoneda Fusakichi, Dr. Krecker contracted typhoid fever, which in his case assumed its most malignant form. He promptly diagnosed the seriousness of his condition, but he fearlessly looked death in the face: "Nothing troubles me. I have no doubts, and no fears. I am at perfect peace." As the vicious disease made its dreaded inroads there came days of excruciating suffering which were followed by wild delirium, and finally on April 26, 1883, Krecker went to be with God in the blessed community of those who have overcome. Several days later

Yoneda Fusakichi followed his missionary friend into that Beautiful Place.

Greatness is a much used, and a much abused term in current speech, but if greatness is marked by depth of sympathy, and breadth of compassion, and height of vision—all bound together by the love that is in and of Christ, then this faithful life that was snuffed out so prematurely belongs in the roster of the great. What he might have become in reputation or affluence had he remained in Pennsylvania, only God knows. But we do know what he became: he was an ambassador for God. In Odawaracho he saved others: himself he could not save. The Evangelical Church can be justly proud of her first martyr in Japan who entered into his grave having lived only forty-one years, but having lived those years extremely well. And the church can well afford to pray that God will raise men and women of similar stuff for His service.

Superintendent Hartzler very soon suggested the appropriateness of erecting a substantial "Krecker Memorial Church" in Tokyo in commemoration of their fallen friend. Adverse circumstances in the denomination retarded the progress of the proposal, but eventually it began to move as contributions flowed into the Missionary treasury. On June 6, 1886, Krecker Memorial Church, described as "the best church building in all Tokyo" was dedicated. It was impossible to purchase ground in suitable locations, so upon a site leased from the government this plain building, decked with a spire, was dedicated to the Glory and Service of the Living God. Only one strictly ecclesiastical edifice had been earlier erected in the Evangelical mission: that was the chapel in Hinoyeki, Tokyo, which had been dedicated May 14, 1885.

The opposition of the people, and the bitter hostility of the priests were serious matters: the physical breakdown of Halmhuber, and the abandonment of the Osaka mission was discouraging, but the sudden death of Krecker was calamitous. The older Krecker children were soon sent to America for their education. As months passed, Mrs. Elizabeth Krecker increasingly felt it her duty to return to America to be with her children.

Intermittent illness following the summer of 1884 seemed to make it wise for Rachel Hudson to return home. In October, 1885, these returned to the United States: their return meant that not one of the pioneering party which had been sent to Japan in 1876 was there any longer.

#### ORGANIZATION AND MAINTENANCE OF CONFERENCE

In 1885 the Board eliminated the office of Superintendent, and until the office was re-established in 1901 the Board elected the officers of a Managing or Missions Committee, which was charged with the responsibilities of supervision. Vogelein was president of this committee until he became Superintendent in 1901.

June 24, 1891, the foreign and native missionaries met for their annual meeting in the Krecker Memorial Church under the chairmanship of Fischer. A committee consisting of five Japanese missionaries was named to draft and forward to the General Conference meeting in Indianapolis in October, a petition "to organize our mission work in Japan into an annual conference." The enterprise then boasted 445 members, served by fifteen itinerants: there were six organized congregations, besides the more numerous preaching places. This General Conference, though besieged with many vexing issues, recognized the legitimacy of this petition and authorized the organization of a Japan Conference "as soon as it is deemed practicable by the bishops." The bishops entrusted the organization of the conference to the hands of Bishop Esher, and on June 15, 1893, in Krecker Memorial Church the conference was formally organized and joined the fraternity of organized conferences of the Evangelical Church. It was an occasion of dignity and justifiable jubilation. Sixteen ministers were ordained, no ordinations having been granted since Bishop Esher's visit in 1885. Vogelein was elected the first Presiding Elder. A conference missionary society was organized of which Hirakawa became president. The Osaka work, abandoned in 1882, was "to be taken up as a new field of labor" as soon as possible.

In the same year that General Conference authorized the establishing of a Japan Conference, the Board of Missions authorized

the publication of tracts and a religious periodical in Tokyo, for already the missionaries had begun to recognize what a powerful ally the printing press could be in disseminating the Christian story among a reading people. Vogelein, with the assistance of Rev. J. I. Seder, supervised this undertaking, and in January, 1893, the first issue of the Japanese Evangelical Messenger, called *Fukuin no Tsukai*, came off the presses. In 1896 it passed from the control of the Board of Missions into the hands of the Japan Conference: Rev. B. Ionouye was elected editor, and Rev. M. Schmidzu, publisher. The *Fukuin no Tsukai* continues its ministry today with Rev. Jonathan Fujita, editor: 1,000 copies are sent regularly to readers in Japan, Korea, China, the Pacific Islands and America.

Circumstances in 1887 seemed to make imperative the translation of the Evangelical Discipline into the Japanese. This translation was ordered revised in 1904. In 1928 Rev. Henry Tayama, at the order of the Japan Conference, completed the second translation of the Discipline: the third was authorized by the conference in 1938.

The Board's first modification of the administration of the Japanese work through a Managing Committee occurred in 1896 when the office of "Financial Agent for the Japan Mission" was created. This office was superseded by the Superintendency in 1901. Vogelein held this office, even after his return to the United States in 1906. He was succeeded by Rev. J. P. Hauch who served until his resignation and return to Canada in 1913, when Rev. S. J. Umbreit was elected. The present Superintendent is Dr. Paul S. Mayer who was elected to this place of honor and responsibility in 1926 when his predecessor became bishop.

Altogether, the Evangelical Church has appointed sixty-six people to service in Japan. Of this number two surrendered their lives, and their ashes hallow the soil of the land to which they went as messengers of Glad Tidings. Of the sixty-four twelve are serving in Japan today: the dean of all those appointed is Miss Susan Bauernfeind with a record of more than forty years of service to her credit. The average service span of the missionary in Japan has been about ten years, which tells of the

problem confronting the superintendent in maintaining a healthy, efficient and continuous program. Public sentiment against foreigners rose in the nineties, and again during the past two decades. In the first period, Christianity was attacked not because it was Christianity, or because it was false; but because it was western and foreign. Nationalism not only had commercial repercussions as the Japanese determined to make and operate their own machines but its influence was felt in religious circles too. Missions reported fewer converts, and a decreasing church attendance. "The night of the nineties," missionaries called this discouraging period. Three of the five missionary families in the Japan Conference returned to America. So acute was the problem that in 1896 the Board debated the advisability of transferring part of the Japan mission staff to some other mission field. Japanese nationalism sought a god "partial to Japan," and because the Christian God was not so, Christianity was under the cloud of suspicion. However, by 1900 the movement had perceptibly subsided. Discrimination and persecution are invariably confessions of a nation's fears and weaknesses, and when the Japanese felt surer of their abilities to match their wits and might with Westerners, the Japanese dislike of foreigners declined.

The spirit of friendship between Japan and America which grew as the twentieth century progressed was rudely interrupted by unnecessarily provocative American legislation. A vocal and persistent bloc succeeded in placing upon our statute books the notorious Japanese Exclusion Act which arrogantly slammed the door in the face of our Oriental neighbor. The Japanese readily understood America's desire to restrict immigration, and with that there was no quarrel: nor would there have been bitterness, had the Japanese been placed upon a quota basis, however small. But to be the object of discrimination was more than Japan had been led to believe would come from the Christian America which sent her Christian missionaries. The good offices of America in giving liberally to the stricken sufferers of the earthquake disasters in 1923 and 1927 assuaged, but they did not heal, the stinging hurt of the Exclusion Act. Japan's pride was wounded,

and this hurt was fruitful soil for the revival of hostility against Western cultures and Western religions.

The military expansion of modern Japan has again placed the Christian movement in Japan in jeopardy. Since 1936 increasing restrictions have been placed upon Christian work. Church activities are continuously and not too sympathetically investigated. The China Incident of July 7, 1937, which led Japan to launch a prolonged "Chastize China" program, has only intensified the surveillance under which Christianity has been placed, and multiplied the problems for the Christian mission. With undaunted faith, the Christian movement embracing about one-half of one per cent of the total population of Japan, carried on to witness to its Lord.

#### MAJOR MISSION ACTIVITIES

The land of the Rising Sun is a land of schools. The government reports there are 450,500 schools in Japan, ranging from the lowly kindergartens to the great universities. The literacy rate of 99.3% is the highest of any nation in the world. The reading public is served with influential newspapers, such as the Osaka *Mainichi* which boasts a daily paid circulation of 2,500,000. The fourteen universities in Tokyo establish it as the second city, in educational importance, in the world. These facts explain why educational evangelism has played such a signal rôle in the Evangelical Mission work in Japan.

#### THE TOKYO BIBLE SCHOOL

Tokyo Bible School has rendered meritorious service through its nearly forty years. In 1898 the W. M. S. offered to support two Student Volunteers, if the Board would appoint them. The Board acted:

"In conformity with a desire of the W. M. S. to take a more active part in our missionary and charitable work in Japan, be it *Resolved*, That for this purpose the sisters Susan M. Bauernfeind, and Anna M. Kammerer be sent to Japan to work there under the direction of our missions, provided that the conditions of their health proves satisfactory, and that they agree to the conditions laid down by the

Board, and that the W. M. S. bear their expenses by special contributions."

General Conference concurred in this action, and the two young appointees arrived in Japan October 10, 1900. Concessions granted by the Board in 1901 permitted them to serve among working women. They promptly began their work in the Kanegafuchi Spinning Mills of Mukojima, and their success was immediate. Out of these endeavors came a consciousness of a need for trained Japanese Bible Women, and in 1902 the Board approved the establishment of a Bible Women's Training School. The school took form slowly, but at last on April 5, 1904, it officially began. As the need for "an adequate dormitory" became apparent, the W. M. S. undertook to provide it. They sold stock at \$1 per share, "the dividends of which were to be paid in heaven" and with the proceeds the dormitory was erected. Bishop Breyfogel during his episcopal visit in 1905 was well pleased with the school, its three year course, and its ten pupils.

Following Miss Kemmerer's return to the United States in June, 1905, the responsibility for the school rested completely with Miss Bauernfeind. Increasing demands for Bible women necessitated the enlargement of the school, and plans for another in Osaka. In 1912 the course of study was extended from three to five years. The year before, Mr. and Mrs. Israel B. Schreiner of Lancaster, Pennsylvania, gave a \$2,000 annuity to the W. M. S. for the erection of a "Girls' School in Tokyo." The Schreiner Girls' Home was not fully finished until September 1, 1914. Bishop Heinmiller, visiting Japan in 1917, found the Bible School "the largest, and I may say without exaggeration, the best institution of its kind in Japan." In 1919 Miss Bauernfeind proudly reported that for the first time the Bible School had a full-time native teacher in the person of Mr. Shigemura.

Knowing so well the inadequacy of the buildings and equipment to care for the increased enrollment and the enlarged curriculum, the Japan Mission Council presented to the W. M. S. the needs for more ground space and more serviceable buildings,



KOISHIKAWA CHURCH AND TOKYO BIBLE SCHOOL, TOKYO, JAPAN



MINISTERS OF THE JAPAN CONFERENCE, THE PRODUCT OF MISS LAURA MAUK'S SUNDAY-SCHOOL CLASS

*Standing, left to right*—Mr. Y. Hasegawa, Rev. Okuda, Rev. Timamoto, Rev. Ebihara, and Rev. Honkawa. *Sitting*—Rev. S. Hirono, Miss Mauk, Rev. M. Fijita, and Rev. P. Nakagami.

and suggested a goal of \$100,000, forty per cent to be used for building sites, and the remainder for buildings. Though it appeared to be a colossal undertaking, the W. M. S. bravely and successfully accepted the opportunity.

In the interests of an integration of mission work in 1921 the Executive Committee of the Japan Mission Council was permitted to act as an advisory committee to the Board of the Bible Women's Training School. Permission was also granted that "a Japanese man be appointed dean." The following year the school was renamed "The Tokyo Bible School." As funds gathered in America warranted it, plans for the erection of a three story building were drawn, and on November 30, 1922, the cornerstone of the new building was laid, and before the close of the year Rev. G. Yorogi became the first Japanese Principal of the School. In 1925 there were 343 registered students in the Bible School, and its affiliates, the Night and Music Schools. In 1927 high school graduation was made a requirement for matriculation in the Bible School, and a preparatory department was added which continued until 1932 when it appeared to be no longer necessary. Temporarily the Kindergarten Teachers Training School was associated with the Bible School, but in 1933 it was removed to the Mejiro compound. In the interests of simplification of organization, control of the Bible School and the Training School was vested in one body of directors.

Rev. G. Okada, the present Principal, was installed April 7, 1934. Because of lack of funds, no class was accepted in 1934, so in 1937 for the first time in its history, the School had no graduating class. In 1940 the enrollment in the Bible School proper was 59. Miss Hideko Masago, a graduate of the Bible School who spent a year of study at Evangelical Theological Seminary, began her teaching in her Alma Mater in the fall of 1940.

#### MEJIRO ENGLISH SCHOOL

Another phase of the educational character of the Japan mission is to be seen in the Mejiro English School. From the

first, the Japanese heart has been thrilled when a few English words can be pieced together into a sentence. Mrs. Vogelein received a letter which read:

"DEAR MRS. VOGELEIN:

"I was very sorry that you was sickening. I thank you that you have a kind explain other Sunday. Many students are glading for your kind in your Bible Class, and if you cannot come next Sunday, they will dispare. All love you kind teach. Yotsuga Church is good meetings by God bless. I wrote great hastily. I am very sorry you will may trouble to read . . ."

Superintendent Hauch, desiring to accommodate and attract university students and professional men, established the English School as a night school at Tsukiji in October, 1909. By the spring of 1911 it enrolled 250 students. The following year it was moved to Mejiro where under the Principalship of Tayama its first class was graduated, and at Mejiro it has continued. In 1934 the enrollment dropped to ninety, "the smallest since the school was established twenty-five years ago," which was attributed to the rising anti-foreign spirit, and some thought was given to the discontinuance of the school. Besides the Mejiro English School, English is taught at the Bible School, as well as in stations outside Tokyo. Through these agencies hundreds of Japanese youth have learned English grammar, and simultaneously have been enveloped in a Christian atmosphere.

#### MUSIC AND ENGLISH BIBLE CLASSES

Instruction in music, particularly among the Tokyo missions, has been the particular charge of Edna Schweitzer since her appointment to Japan in 1912. Japanese music is radically different from Western music, and through her instruction Japanese Evangelicals have become acquainted with the historic hymns of the Christian Church. Another unusually successful method of evangelization has been the Bible Class where the teacher, through the medium of English grammar, explains the Word. It is impossible to know how many have studied the Bible in this

way since Mrs. F. C. Krecker made the initial endeavor. Virtually all the foreign missionaries have conducted Bible Classes with success: among the best known of the classes is that of Verna Hertzler in Chikko, Osaka, and that of Laura Mauk in Tokyo. In the latter are youths from the great universities in Tokyo. Ambitious, eager to learn, and alone in the great city, they hunger for friendship, and the successful Bible teacher has been the agent widening the horizons of their minds, and deepening the sympathies of their hearts. Eight members of this Bible Class have become ordained ministers in the Japan Conference, one among them being Rev. S. Hirono who represented his conference in General Conference in 1938.

#### THE MISSION KINDERGARTEN

Still another signal type of mission work is told in terms of the 47 kindergartens, with their 1,450 pupils. It was at the insistence of the W. M. S. that the Board in 1902 granted permission to establish a kindergarten, and following years of aggravating postponements, the consecrated energy of the wife of Superintendent Hauch assisted by "the women's society" effected the beginning of kindergarten work in the Azabu Church, Tokyo, in May, 1911. Mrs. Nozawa offered her trained services for this work if permission were granted her to use the church building. In October, 1911, an appeal was made for a kindergarten teacher, and Natalia Berner of Stuttgart, Germany, volunteered and was appointed. Two years later the W. M. S. undertook the erection of the first kindergarten building at Hikawashita. The popularity of the work led to the appointment of two additional kindergartners, Lois F. and Sarah Kramer, in 1917 and 1918, respectively. After surveying the Japan mission, Bishop Heinmiller wrote that "our kindergarten work is, in my opinion, one of the most hopeful features of our mission." In 1922 Gertrud Kuecklich of Reutlingen, Germany, succeeded Natalia Berner. Calls for this form of service continue to come from innumerable communities, but lack of funds and talent has limited the response which may be given.

Out of the kindergarten there have developed three associated

enterprises. Gertrud Kuecklich sensed the need of a school to train Japanese girls for kindergarten work, and in April, 1925, the advance steps toward the establishment of a Kindergarten Training School were taken. By 1927 two curricula were provided—one for the high school graduate, and the other for the girl without such training. The depression worked great hardships upon the school, which for a time was associated with the Tokyo Bible School, and later moved to Mejiro. In 1934 "without obligating ourselves" the institution was associated with Eiwa Ja Gakko, the Training School of the United Church of Canada. This relationship proved so satisfactory that the Board in 1938 approved the articles of agreement giving final validity to this coöperative work.

Mukojima, where Miss Kuecklich was stationed, is a densely populated factory area along one of Tokyo's innumerable and busy canals. The response to the nursery work that was inaugurated was most gratifying, and after five years of hoping and planning the Mukojima Nursery building was dedicated in 1931. In 1938 workers went from Mukojima to Senju where a branch nursery was opened with twenty-five babies. In 1940 the Mukojima nursery cared for thirty-two babies.

#### THE DEAF-ORAL SCHOOL

After two years of persistent urging a strange school was opened April, 1920, in the Ushigome Evangelical Church, Tokyo. The purpose of the school was to teach deaf children the arts of speech and "hearing" through the medium of lip reading. Responsible for negotiating this experiment were Lois Kramer, Mr. Murakami, a Japanese speech teacher, and several Presbyterian missionaries including Dr. A. Karl Reischauer and Dr. Murry. Its initial enrollment of nine, increased to forty within two years. Neither American denominations manifested much serious interest in the work until 1923. Then increased appropriations were made and in October, 1926, the new building in Kitazawa, not far from our Setagaya chapel, was dedicated. In 1930 a high school course was added. Since 1937 the Deaf-Oral School has been administered by a Board of twelve, two each from the

Japan Conference and the Japan Mission Council of the Evangelical Church, and four each from the Presbyterian Mission and the Presbyterian Mission Church. This representation is calculated upon the proportion of support given the school by the respective denominations. One hundred and eighty pupils were reported in 1940.

#### THE ORPHANAGE

Christian sympathies further found corporate expression in Aisenryo. Though in 1899 Vogelein had observed that benevolent enterprises were one of the most fruitful fields of Christian work in Japan, it was Susan Bauernfeind who set herself to do something about it. At first she, with several other missionaries, provided homes for a few homeless girls out of their meager missionary salary. When the dormitory for the Bible School was erected, several orphans were cared for there, but the arrangement was most unsatisfactory. Miss Bauernfeind took her cause to the W. M. S. and in 1918 \$12,000 was appropriated for the purchase of a property near the Bible School. This became, and still is, the Needy Girls' Home—Aisenryo, which in the Japanese means "Fountain of Love Home." In 1929 a proposal was considered to sell the Aisenryo property, and transfer the Home to one of the less congested suburban areas of Tokyo, but financial and other considerations made this transfer inexpedient. Besides support from America, gifts from the municipal government and from the Japanese royal family have maintained the Home which continues to minister to the spirit, mind and body of orphaned and needy girls.

#### THE THEOLOGICAL SCHOOL

The theological training of its native ministers is by no means the least important part of the educational program of the Evangelical mission in Japan. In 1886 the Board formally authorized the founding of a training school which it subsequently named "The Missionary Seminary of the Evangelical Association in Tokyo." The name was as cumbersome as the school was inefficient, and in 1893 Bishop Esher was annoyed to discover that the school was taking the part time services of all five male

missionaries in Tokyo. Reorganization of the duties made it possible for one missionary, aided by two Japanese, to do the work. In the "night of the nineties" when Japanese nationalism was militant and the continued residence of foreigners in Japan was most uncertain, the Seminary held a cherished place. It was recognized that it was the native Christian who must carry on whether or not the foreigner was banished. In 1905 Bishop Breyfogel reported that the Seminary had a course "essentially that of Union Biblical Institute," at Naperville, Illinois.

Beginning in 1903 Evangelicals and Methodists began to think in terms of a common training school. In 1909 S. J. Umbreit reported that the majority of Evangelical missionaries favored the coöperative plan, and when a petition was presented to the Board, that body submitted the affair to the judgment of Bishop S. C. Breyfogel. During his episcopal visit in 1914 the Bishop was convinced that the Seminary, housed on the second floor of the Tsukiji church, with a meager library and poor equipment was an unnecessary drain upon the finances and energies of the church. The alternatives were obvious—either to invest in adequate equipment, or to affiliate, and before his return Bishop S. C. Breyfogel effected the merger of the Seminary with "Aoyama Gakuin," the union school of the Canadian and American Methodists. By the terms of agreement, the Evangelical Church in return for its support was permitted four members on the Trustee Board, and one member on the faculty. The first appointee was Rev. A. D. Stauffacher, who taught there in addition to his work at the Azabu Church in 1914; today Rev. K. Shinohara is the denomination's representative on the faculty. Since 1915 the need has been expressed for a dormitory in which to house Evangelical youths who are studying in Aoyama Gakuin, but that want still remains unfilled.

#### MISSIONS IN OTHER URBAN CENTERS

Although the Evangelical Church first entered Tokyo, and two-thirds of the Japan mission is still in the greater Tokyo area, its vision of service was not confined to the imperial city. Three hundred miles southwest of Tokyo are Osaka and Kobe twin

ports, which together boast a population numbering 3,000,000. A. Halmhuber entered Osaka in 1877 but his ill health and subsequent departure led to the abandonment of the work in 1882. At the order of the Japan Conference, F. C. Neitz reestablished the work in Osaka in 1893. His heart rejoiced to find nearly twenty who had been Evangelicals when the mission was closed in 1882, but after serving there four years, he was recalled to Tokyo to serve in the Seminary, and the Osaka work passed into the hands of natives until the arrival of Florence and Edna Erffmeyer, and Elmina Ranck who worked with marked success in the port cities. In 1911 it was discovered that Chikko, in west Osaka was completely without Christian influences, and a house was rented for meeting purposes. The municipality's offer to give half an acre of land if the mission would erect a church and maintain a kindergarten was accepted, and the chapel—the first in the area—was dedicated May 5, 1913. March 21, 1929, the Japan Conference convened in Osaka, the first time in its history that the meeting was held outside Tokyo.

#### OSAKA BOAT WORK

One type of mission work inaugurated in Osaka enjoyed dramatic success. In 1920 Rev. and Mrs. Harvey Thede were appointed to Japan. In Osaka Thede's attention and Christian sympathies were attracted to the deplorable plight of the adults and children whose only homes were the enormous, brown canal boats which swarmed the maze of canals along the water front. His appeal for support from the Board in 1929 was futile, but in 1930 he was back again: "We . . . earnestly pray . . . a limited amount of money to start a much-needed evangelistic work among the people living and working on the small boats in the canals of Osaka," and this time a small appropriation was granted. In July, 1930, three months before the grant had been made, Thede launched the enterprise. He described the situation:

"The boats on which these people live and work are about forty-five to fifty feet long, and about fifteen to eighteen feet wide. They are open so as to make loading from sea-going vessels easy, but at the rear there is a small compart-

ment about six feet square where the family lives. Here they are born, eat, sell, get sick, die. The family may number four or five, or possibly more. . . . There is no privacy, no sanitation, no fresh water except what is brought by the bucket or drawn from the very few faucets along the bank."

On April 3, 1931, the Home for boat children was opened, with Mr. and Mrs. Nakamura, graduates of the theological department of Doshisha University, in charge of the three pupils. This work attracted the attention of Americans and Japanese. By 1934 when there were thirty-four children being cared for, half the support came from Japanese friends. April 19, 1936, new and larger quarters were dedicated which had been made possible chiefly by the generous gifts of local people. As the work became self-supporting it was administered by a Board consisting of representatives of the various agencies, and persons who supported it. Clinical and nursing services have been added to the extent that resources were available.

#### THE BOSHI HOME

Nearly a hundred and fifty miles north of Tokyo is Koriyama, a city of 60,000, though when Evangelical missionaries first arrived there in 1896 it was less than a third that size. While Fischer did pioneering work there, it was Elmina Ranck who built the foundations for the mission. Though the Japanese tend to speak of everything outside of Tokyo as "rural," if the beginning of work in Koriyama did not mark the beginning of "rural evangelism," it did mark the first significant departure from the metropolitan areas of Japan. It was the first time that an Evangelical missionary actually lived outside the great cities.

In 1935 Miss Irene Anderson was stationed at Koriyama, and during that first year she grew convinced of the need of a "Mother and Child," or Boshi House. In 1936 she presented her plea on behalf of the needy mothers to the Japan Council. The Council recommended the proposal to the Board, and following the investigations of Bishop C. H. Stauffacher and

Dr. W. L. Bollman, the Board voted Y4,000 for the Home, the missionaries in Japan pledging a similar amount. May 25, 1939, the Home was dedicated. There are now six workers occupied in teaching and maintaining the work, of whom three are kindergartners. The purpose of the Home is to provide aid for deserted and working mothers by offering a place where children may be left under Christian supervision while the mothers spend their hours at the spindles in the textile mills.

#### RURAL EVANGELISM

The Evangelical Mission in Japan continues as it began, an urban enterprise. Tokyo is still its heart, sending out strength and healing to other great cities and towns. Yet 40,000,000 Japanese live in rural communities, and upon this mass Christianity has made little impact. Following Kagawa's Kingdom of God Movement, the Evangelical Church made its first gesture toward rural Japan. In Nihonmatsu, a village several miles north of Koriyama, Rev. I. Harada, a Seminary graduate, was missionary and deeply concerned about his prejudiced, conservative farmer-neighbors. In 1937 he endeavored to conduct a "Farmers Gospel School" after the pattern outlined by Kagawa, but the response was so poor that none but the bravest would have ventured to try it again. But Harada tried again the following summer, and this time with gratifying success. The hours of instruction were devoted to numerous subjects, such as "Silk Worm Culture," "Agricultural Policy," "Rural Life and Religion." Before each period of instruction there were worship services led by Pastor Harada; his wife provided instruction in Christian hymns. Few of the attendants at the meeting were Christians, but all professed to enjoy the School and unanimously wished for its continuance. But this work in Nihonmatsu is only the beginning: similar meetings for rural people are now held also in Shimoda in the Idzu peninsula, and at Matsuzaki on the western side of the Idzu peninsula. One hope for the future is the marked extension of rural evangelism. Of Japan's 11,434 towns and villages only 848 towns, and 610 villages have so much as a regular preaching place or a Christian missionary

living in them. The need to reach these outlying communities is self-evident.

#### SUPERVISION OF JAPAN CONFERENCE AND MISSION

Through the years the Evangelical mission has enjoyed a supervision sufficiently liberal to allow the cultivation of a native leadership while at the same time sufficiently strong to appraise the Japanese of the sincere solicitude of the American church. Bishop Esher made the first episcopal visit to Japan in 1885, and on his second in 1893 he organized the conference. Bishop Thomas Bowman visited Japan in 1896; Bishop William Horn in 1899; Bishop S. C. Breyfogel in 1897, 1905, and 1914; Bishop S. P. Spreng in 1909; Bishop G. Heinmiller in 1917; Bishop L. H. Seager in 1922. Upon a formal request from the Japan Conference, the Board appointed a Commission to the Orient, consisting of Bishop J. F. Dunlap and Missionary Secretary G. E. Epp which it charged with the investigation of nine specified areas of the life and work of the Japan Mission. The Board was highly gratified with the work of this Commission, and in 1936 a second instructed Commission to the Orient, composed of Bishop C. H. Stauffacher and Missionary Secretary W. L. Bollman was appointed. This, like the first, brought inestimable benefits to the supporting Church in America, and the supported Mission in Japan.

Especially since the turn of the century, the superintendency of the Japan mission has sought assiduously to cultivate native leadership. Two years after the conference was divided into two districts, Henry Tayama was elected to the presiding eldership, the first Japanese to hold that office. On September 28, 1919, when the Board of Missions convened at Waterloo, Iowa, Tayama was "the first Asiatic to sit in the sessions of the Board of Missions." The same autumn he represented his conference in the General Conference. Shinohara and Hirono were delegates to General Conferences in 1930 and 1938 respectively. Since 1927 the district superintendents have been Japanese. Thus wise leadership in Japan has developed a corps of able and de-

pendable Christian leaders, the peer of those in American conferences, who today are directing the affairs of the Church.

Japanese prejudice against aliens, and the high cost of real estate has made it expedient in many cases to procure long term leases on properties, rather than to purchase them outright. On the other hand discontented property owners brought annoyance and embarrassment to the mission work. It was hailed as an epochal event when Superintendent Hauch reported that at long last civil permission had come and that an "Association of Foreign Missionaries of the Evangelical Association in Japan" had been formed in July, 1911, which granted the Church the status of a "judicial person" in the holding of property. By 1914 all but one small property in Shimoda had been turned over to this *shadan*. But in 1931 Superintendent Mayer began to press the advantages of the *zaidan hojin* which basically was a holding company composed of Japanese and foreigners, whereas the *shadan* was made up exclusively of foreigners. The Mission Council approved the *zaidan hojin* on the grounds that (a) it would give greater dignity to the Japan Conference; (b) that it would increase the desire for self-support; (c) in case of war, it would obviate a possible seizure and confiscation of church properties. Just at the juncture when the Board was prepared to approve the recommendation, the Japanese government refused its permission for reasons "not very clear."

Under the wise guidance of superintendents the ideal of self-support has been kept before the Japan Mission. From the beginning it faced problems peculiar to Japan such as the extraordinary mobility of the population, and the extremely low income of laborers. Besides, the native religions had never trained people in the art of giving, for the temples and shrines were maintained by the wealthy and by civil grants. There was great rejoicing when the Koishikawa congregation reported in 1915 that it had been self-supporting for five of the twelve months!

In 1919 a plan was devised whereby congregations paying Y5 or more per month were to be served by Japanese presiding elders. Two years later a "Forward Movement" sought to increase the contributions to the church. In 1927 both the Japan

Council and the Executive Committee adopted a "Thirty Year Plan" which had self-support as its goal. Both the Board and the Conference made promises and plans toward that end, but during the depression years radical changes were made as neither of the participating bodies was able to fulfill its pledges. Nevertheless there were bases of hope and rejoicing. Following the dedication of the Kanagawa church in 1934 it was reported that "for the first time in our mission, a new church was built with money provided by the Japanese members alone." The parsonage at Jonan was described as "the first fruit of the Japan Conference Missionary Society." As the Conference in 1936 celebrated the sixtieth birthday of the origin of our work in Japan it again reminded itself of its crusade for self-support. A year later the annual conference missionary society "for the first time in its history voted to assume the support of one pastor, and a portion of the rent of a field." In the midst of the adversities of a warring nation, the mission's determination upon self-support carries on.

#### EVANGELICAL COÖPERATION IN JAPAN

From its foundation the Evangelical mission in Japan has been genuinely denominational, but neither bigotedly divisive nor sectarian. It participates in three major coöperative enterprises: the Deaf-Oral School, Aoyama Gakuin and Toyo Eiwa Ja Gakko, the Kindergarten Training School. It contributes to the treasuries of the National Christian Council, The Christian Literature Society, the American School and the Union Church in Tokyo. When the Evangelical Alliance sponsored the compilation and publication of an interdenominational Christian hymnal, Inouye represented the Evangelical Mission on the planning committee. For two years Lois Kramer was president of the Japan Kindergarten Union. In 1929 Superintendent Mayer was president of the National Christian Council of Japan. Both Umbreit and Mayer have served as editors of the Japan Year Book. The minutes of the Japan Conference tell of the frequency with which fraternal delegates were sent to the Methodist and United Brethren conferences. The union spirit with the Methodists came to

prominence in 1901 when Superintendent Vogelein and Takano were appointed to represent the Evangelical mission on a "church union committee." These appointments were continued in 1902 and 1903. When the Superintendent went to General Conference in Kitchener, Ontario, in 1903 he went bearing a formal declaration of the Japan Conference that they believed that it "would be beneficial to the cause of Christ" if Evangelical and Methodist work in Japan were merged. They petitioned for permission to effect such a union, but the plea was rejected. The Evangelical Church has been an active participant in each of the all-Japan Christian movements from that sponsored by the Evangelical Alliance in 1901 to the extended "Kingdom of God Movement" which radiated from the vivid, dynamic personality of Toyohika Kagawa.

#### PRESENT SITUATION

In the world of tomorrow being constructed today neither Japan nor the Japanese church have been insulated or immune from the theories arising to challenge the old order. Indeed, in Japan the stern hand of secularism and nationalism was felt before it found expression in many other quarters of the earth. During the past several years the matter of shrine worship has claimed the attention of native and foreign Christians in Japan. Whether this is just another ceremony of patriotic acknowledgment, or whether it is a twentieth century form of Emperor-worship is a point upon which there is no fixed agreement. The government has repeatedly declared that these celebrations, like those of the state Shinto, are purely patriotic ceremonies, intended to buoy up the national morale and therefore they need arouse no religious scruples. The Japanese constitution, it is pointed out, guarantees toleration of religion. Whereas the Roman Catholic Church has taken the government at its word, Protestantism, and especially the foreign missionaries, have been deeply divided on the issue.

The Japanese government does not want to be in the position of having to persecute religion. It sincerely hopes, just like every government under the sun, that the Church will not make

a nuisance of itself and lend itself to purposes that thwart the nation's goals. As a means toward acquiring the compliance of religion, the Religious Organizations Control Act was passed by the Japanese Diet in April, 1940. One of the significant consequences of this act is that Christianity, which numbers only one person in two hundred of the population is recognized with Buddhism and Shinto as one of the three religions of Japan. Christianity is no longer an interloper, or an alien religion, but stands on an equality with the two other great religions of the land. Another provision of the act provides for a detailed scrutiny of the tenets and practices of all religious groups, whether Buddhist or Christian, through which the government hopes to be able to eliminate those held to be irresponsible, freakish, or otherwise undesirable.

The Religious Organizations Control Act was the condition, though not necessarily the immediate cause, prompting the formation of the All-Japan Christian Church. Virtually since the arrival of the first Protestant missionary, the futility and folly of transplanting American denominationalism into Japan has been recognized. Through the years intelligent missionaries have recognized the transiency of their own services, and their hearts have been made glad when consecrated Japanese have risen to supplant them. Among the provisions of the Religious Organizations Control Act was one which provided for the transfer of administrative leadership from aliens to Japanese, and another which refused legal rights to any religious group enrolling less than 5,000 members.

#### THE CHURCH OF CHRIST IN JAPAN

On August 15, 16, 1940, Japanese Christians, representing Kirisu-Tokyo Deschikwai (an organization dedicated to the cause of church union) and the National Christian Council assembled and after twenty-five additional, busy meetings in the course of three weeks, climaxed their efforts at a public mass meeting on October 17th, on the campus of Aoyama Gakuin, Tokyo. There the program to achieve a Church of Christ in Japan with a single executive head, and a common creed was

enthusiastically launched. Not without carefully counting the cost and consequences did they launch this holy experiment to found a self-supporting, self-governing and self-perpetuating all-Japan Protestant Church. Twenty Protestant Missions announced their allegiance to this unitive movement. By late March, 1941, when a constitution was adopted forty-two bodies had joined, and these were in turn divided into ten branches, representing the major branches of Protestantism, such as Presbyterian, Methodist, Congregational, etc. This particular arrangement is held to be temporary until each group is prepared to merge fully into the Church, and the Church is prepared to assume the responsibilities of added administration. The government at no time compelled the union of Christendom in Japan: the Church of Christ in Japan was the inspired idea of Japanese Christians as they sensed danger from without and a need for fellowship among themselves.

Dropping the pilot is always a sobering event. The displacement of foreign missionaries by native Japanese is certainly not reprehensible unless it is effected because of wrong motives. If the authority of the Western missionary is now to be exercised by the State over the Church, then Christians of Japan stand to suffer harrowing days in the future. But if the movement is the adventurous expression of a Mission "coming of age," then it deserves the continued prayers, and the interest of all Christians everywhere.

Confronted by hard circumstances, representatives of the Japan Conference of the Evangelical Church met for counsel in the Krecker Memorial Church, Tokyo, in early September, 1940. After two days of searching, prayerful deliberation it was voted unanimously to enter the national church. The Congregational branch was selected because there, it was felt, "it would be easier to conserve the spirit of our Church."

It is agreed by the Japanese that the 1942 session of the Japan Conference, which will mark its fiftieth birthday, will be the last. After more than sixty years of evangelistic endeavors, the Mission has grown to include 2,994 Japanese Christians. Already the new measures have altered relations with the parent Church

in America. "The Shadan of the Evangelical Church" has supplanted "The Shadan of the Missionaries of the Evangelical Church in Japan." The former consists of sixteen members, twelve of whom are Japanese laymen and pastors, who will continue to administer affairs as the Japan Conference merges into the Church of Christ in Japan.

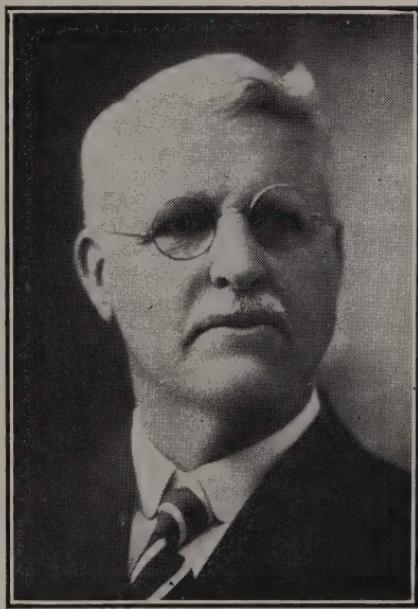
Most of the American missionaries, observing that their presence as mere advisers brought embarrassment and suspicion upon the Mission and Japanese Christians, returned to America. The Board, with Christian generosity in response to solicitations from Japan made provision for liberal parting gifts. Superintendent Mayer, writing his report in 1941, as the international situation in the Pacific area grew constantly more grave, wrote:

"Should the missionary withdraw? Has the object of the missionary movement been accomplished? Will there still be a place for missionary work in the Sunrise Kingdom? These are questions which cannot be answered at this time. The future alone will tell. In the meantime, however, we may have the confidence that God is working out his purposes, and that however incomprehensible some things may seem to us, he is directing all things for the best interests of his Kingdom on Earth. Therefore we cannot help but rejoice in the steps that the Protestant Churches have taken. We thank God for the Church in Japan, for her leadership, for her faith, and for her courage. We unite our hearts for prayers for the Church 'that he may sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy without blemish.'"

The Evangelical work in Japan is not finished: only one-tenth of one per cent of the Japanese people is Christian. However, no one can deny that the slow regenerative processes have begun to operate. The plan for tomorrow in Japan announces that denominationalism must decrease: for that there is no cause for regret. Christ and His Kingdom have been established among the Japanese.



DR. PAUL S. MAYER  
Superintendent, Japan Mission

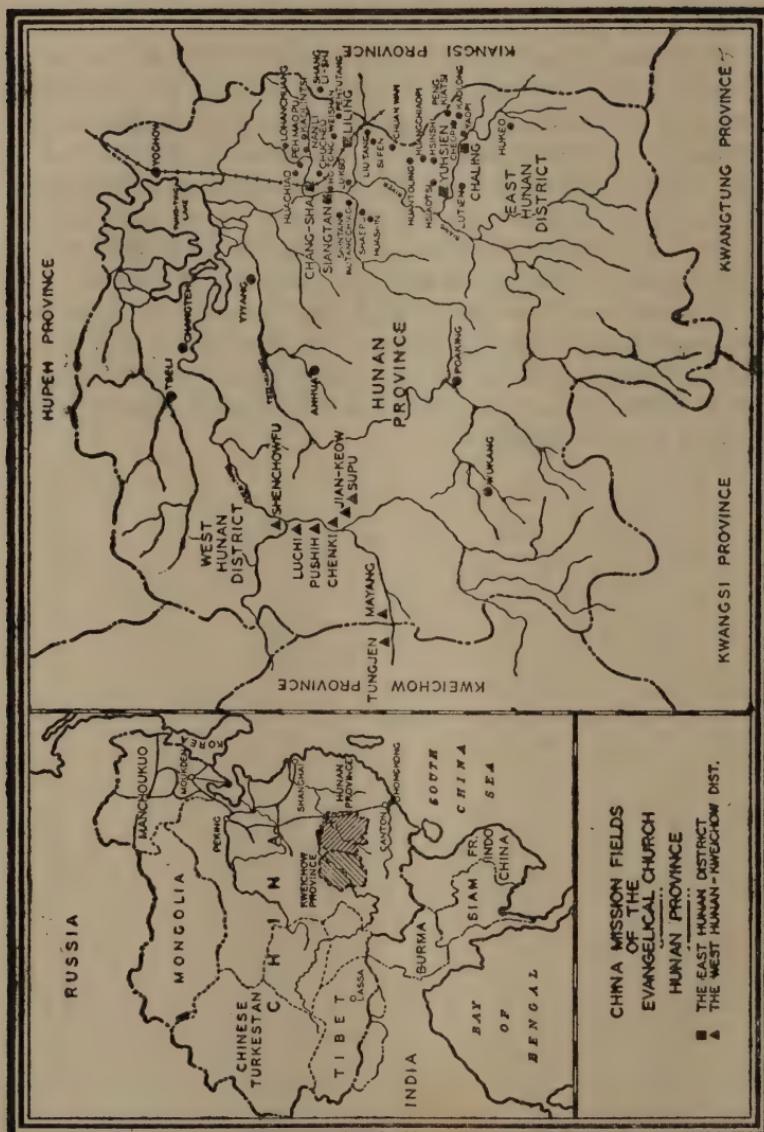


DR. C. NEWTON DUBS  
Founder and first Superintendent of the  
China Mission



## STATE OF WAR

On Monday, December 7, 1941, after the foregoing had been written, and twenty-four hours after Japanese air and sea forces joined in an audacious attack upon American possessions in the Pacific, the United States Congress unanimously declared that a state of war existed between the United States of America and the Japanese Empire. The resort to arms was as undesired as it was unexpected in America. Though different flags claim the loyalties of Evangelicals, we may rest assured that on both eastern and western shores of the Pacific there are those who are overborne by the tragic circumstances of this hour, whose hearts are insolubly bound in the love which is of Christ Jesus, and who together earnestly pray that His will might be done on earth, as it is done in heaven.



## CHAPTER X

### EVANGELICAL MISSIONS IN ASIA: CHINA

A CASUAL glimpse of the area marked "China" on a map, scarcely reveals the unsuspected expansiveness of that land. The 4,300,000 square miles in greater China make the country a third larger than the United States. How many people there are in China no one really knows, for no reliable and accurate census has ever been made, but 450,000,000 is one of the more conservative estimates. There are twice as many people in China as in North and South America combined—more than twice as many as there are Protestant Christians in the whole world.

Not only the Chinese Wall which extends 1,250 miles inland from the sea, but Chinese civilization itself is older than Christianity. The sixth century before Christ was an age of far-reaching religious activity in far separated quarters of the world. There seems to have been a general awakening in the soul of man, for these movements arose spontaneously and without any known connection. While Jeremiah and Ezekiel were vigorously prophesying, Confucius arose to give his name to the predominant Chinese philosophy. Its essential religious sterility is manifested in his injunction: "Respect the spirits, but keep them at a distance." Contemporaneously Lao-tze lived, the founder of Taoism, which is scarcely worthy of the name of religion. During the same age a young nobleman within sight of the Himalayas took a last loving look at his wife and child, and then set out upon the ascetic quest for perfection. His rules for the attainment of happiness became the foundations of Buddhism. Confucianism and Taoism have their adherents in China, but the most widespread of all faiths in the East is Buddhism, with its perpetual quest for Nothingness and Nirvana.

#### CHRISTIAN BEGINNINGS

Christianity first appeared in China with the advent of Nestorian Christians during the Tang dynasty (618-907 A. D.).

Being driven out of their native land about 550 A. D. they slowly trekked eastward, telling of Christ as they went. However, the changing dynasties, and finally the collapse of the Mongol dynasty effected the disappearance of all but the archæological remains of this work. The Roman Catholic Church first discovered China in the thirteenth century, and a thriving mission was built, but the Ming dynasty exterminated it. From Japan, Francis Xavier, the Jesuit, went to Asia in 1552, but died as he impatiently waited for the doors of China to open for him. Romanism reëstablished itself in China in the early seventeenth century: two hundred years were to elapse before the first Protestant came to China. He was Robert Morrison, who after surmounting most discouraging obstacles, arrived at the doors of China in 1807. Morrison spent seven years at the gates of Canton before he won and baptized his first convert. After a life's ministry of thirty-five years, he could account for no more than six Chinese converts. He once remarked: "After one hundred years of mission work, if there are one hundred genuine converts in this land, it will be nothing less than a miracle." Before 1940, the centenary of Morrison's death, the Evangelical membership alone numbered twenty times more than his estimate for the whole century!

#### THE EAST HUNAN MISSION

Inasmuch as the United Evangelical Church was both genuinely interested in missions and also the inheritor of a rich missionary tradition, it is but natural that the desire to share the gospel in distant places should express itself quickly. At the Board meeting in 1893 a Committee on Foreign Work was formed, consisting of Revs. W. F. Heil, J. T. Thomas, and Aaron Bussard. The General Conference meeting in Naperville the following year took three decisive steps. First, an article entitled "Of the Evangelization of the World" was added to the Articles of Faith. Second, in lieu of a denominational foreign mission, permission was granted the Board to support Bible Women on foreign fields. And lastly, it gave its pledge that when \$20,000 was on hand for that purpose, a denominational foreign mission would be estab-

lished. By the fall of 1898 when General Conference convened in Johnstown, Pennsylvania, the mission project had been widely and heatedly discussed. Toward the goal of \$20,000 which had been set in 1894, \$10,803 had been collected. The issue keenly contested on the conference floor was whether the foreign mission should be inaugurated at once, or whether it should be postponed until the \$20,000 goal had been attained. General Conference instructed the Board of Missions to "inaugurate the necessary preliminary arrangements" at once so that if the financial goal were reached during the quadrennium, the mission could be established promptly, without waiting for the next General Conference. Moreover, it was stipulated, that when the mission became an established fact, some definite phase of its work should be allocated to the W. M. S. for support. The Board at its subsequent meeting accepted these instructions and appointed Revs. C. N. Dubs, H. B. Hartzler, and W. F. Heil the committee to determine the location of the mission.

By May, 1899, this Special Committee, having worked with inspired zeal and having received the wise counsel of reputable world figures like Dr. Robert E. Speer, were prepared to render their report. On June 8th in Reading, the Executive Committee received and unanimously adopted their recommendations. Three considerations were basic to their recommendation: (1) It was felt that the mission should be in some "unevangelized heathen land" and not in a Mohammedan or Roman Catholic nation; (2) it should be "among a race or nation that gives most promise of continuous life and growth," and not among some impotent and dying people; (3) it should be located "where conditions of the greatest need exist and where the open doors of providential opportunity seem to be the most inviting." These led to the recommendation

"That we select the Province of Hunan in China as the most favorable and promising field for the missionary operations of our church; and that in the prosecution of this work we avail ourselves of the friendly offices of the Presbyterian Board of Foreign Missions."

## FIRST MISSIONARY APPOINTMENT

On January 10, 1900, the dreams of the denomination were fulfilled when the Executive Committee announced that Rev. C. Newton Dubs, editor of *Die Zeitschrift*, had accepted an appointment to China: on November 20, he, with his wife and small son, sailed from San Francisco on a great adventure, and December 17th they disembarked at Shanghai. Though the first plan had been for them to leave the port city for the interior within a week, their stay was protracted until February 21, 1901. The two months in Shanghai were busy, preparatory ones when he received the friendly counsel of Rev. William Lingle, a Presbyterian missionary from Hunan, and of an unnamed Methodist who loaned him a language teacher familiar with the Hunanese dialect, and on December 20th language lessons began.

During January Dubs made his first trip inland, an experienced missionary serving as his guide, and after an extended search a house for missionary residence was found in the French concession of Hankow. After purchasing another property in Kuling for the vacation residence of the missionaries, he returned to Shanghai. Despite the Boxer rebellion and unrest in central China, the missionary and his wife left Shanghai February 21st for their new home in Hankow, where the eminent Dr. Griffith Johns of the London Missionary Society gave them timely assistance. He procured a language teacher for them. He gave them wise counsel about the province to which they were to go but which they had not seen. In January Dubs was dissuaded from an exploratory trip to Hunan, a hundred miles southwest of Hankow, but as spring approached Johns notified him it would be safe to visit Siangtan, providing he were careful not to antagonize the Chinese.

On Monday, May 21st, two coolies took his baggage to the best cabin of the river boat, and armed with a Chinese passport which United States Consul Wilcox had procured for him, Dubs set out on the trip farther up the Yangtse. The next day the boat anchored at Yochow, the river port of Hunan, where a "Jesus man" found him, and in his home Dubs had his first

opportunity to observe the Hunanese. Noon on the third day found him in Changsha, which Dr. F. A. Keller had entered in 1898 only to be expelled by the natives. The populace was sullen over the presence of a German gunboat on the river. A Scotch colporteur volunteered to take him to Siangtan in his house boat, and as the sun was setting, they left Changsha. At Siangtan as they disembarked the following day, they were not molested, but shouts of "beat the foreign devils" greeted them. Hurriedly they went to the missionary residence of William Lingle, the sole foreigner in the whole city of 450,000. Lingle showed them the city and its crying needs, but Dubs was not persuaded that this was the moment to decide upon the precise location of his work. Dubs returned to Hankow to continue the unromantic drudgery of language study. One thought thrilled him: the Evangelical Church had entered Hunan!

#### ENTERING CHANGSHA, THE PROVINCIAL CAPITAL

But even greater was his exhilaration when he and his wife left Hankow, and on November 27, 1901, arrived at Changsha for permanent residence. She was the first white woman the city had ever seen. Dubs found a London Missionary Society station outside the city, and only an independent missionary, who also lived outside the city, working in it. Through the helpful services of Dr. Frank A. Keller the only house available in all the city was procured for a "Dr. Du," but when the owner was apprized that his tenant was a foreigner, he pled to be released from the bargain. Dubs was unmovable. In this humble Chinese dwelling "by throwing two rooms together" the first chapel was opened June 15, 1902: the following day the court of the house was opened as a street chapel. In another rented house, the mission doctor lived with the two Chinese helpers. One of these, Evangelist Liu was "loaned" Dubs by Keller, and became an invaluable preacher. Both of them were supported by a gift of \$2,400 which an anonymous "Helvetia" had contributed to the missionary treasury.

In mid-March, 1903, a Sunday school was organized. On October 11, the first converts were baptized and a church was

formally organized with five charter members. Of the five, three were men, one of whom had never seen a foreigner before he saw Dubs who hired him as a doorkeeper. While one was a transfer from another mission, four were the fruit of Evangelical evangelism. With the acceptance of two children, the first day school was inaugurated: the Superintendent's wife cared for women's work and workers' training classes. Besides these encouraging signs in Changsha, Evangelist Liu had gone to Siangtan, a city about twenty-five miles away, and his ministry there was bearing fruit. The report that the Yale Mission would locate a school at Changsha was also good news.

Probably most heartening of all was the arrival at Shanghai, December 12, 1903, of three recruits for mission service, who reported that two more would follow. The first trio was composed of two Central Pennsylvania College men, Revs. Charles C. Talbott and M. E. Ritzman, and Miss Marie T. Hasenflug, a Cleveland public school-teacher who had been appointed by the Board "provided there is no expense to the Board." She was a sister of Mrs. C. N. Dubs, who went to China at her own expense to serve as tutor to Master Homer Dubs. Her work was so well received, and her services so indispensable that in 1904 she became the first appointee of the Woman's Board. In 1904 Revs. H. E. Voss and A. L. Ferch joined the staff in China. A doctor was still sought: several nurses applied for appointments but the Board took the position that it was pointless to send a nurse without a doctor.

Inasmuch as the missionaries first established themselves in Changsha, it is natural that the mission work there is most important. The arrival of the new missionaries marked the commencement of missionary expansion. March 20, the first women's Bible class in the Sunday school was organized. May 31st a few girls received their first instruction and the Girls' School was inaugurated. October 9, 1905, "the first Christian Endeavor Society in Hunan" was organized. The erection of buildings for the Women's Bible School and the Girls' Boarding School brought added prestige and significance to the work. After two years of effort, interrupted by social disturbances, the dedi-

catory services were held in the newly-built chapel on August 27, 1911. June 14-23, 1914, was a period of great festivity culminating in the dedication of a church which was at the time the largest church building not only in Changsha, but in all Hunan.

### ENTERING SIANGTAN

The first significant development outside Changsha occurred in an active city of 400,000 about twenty-five miles south of Changsha on the Siang River. When Dubs first visited Hunan, William Lingle had importuned him to establish Evangelical work in Siangtan but without success. In May, 1903, a street chapel was opened there in rooms rented near the boat anchorage, and Evangelist Liu began preaching. Three months after his arrival in Changsha, Talbott was stationed at Siangtan, and three months later the mission acquired its first property in the city. On the last Sunday in July, 1904, the first converts were baptized, and received their first communion, and March 19, 1905, a small chapel was dedicated. The builders had promised the chapel would be ready for use the preceding October, but the missionaries were to learn through repeated experiences that a Chinese contractor has all the peaceful deliberateness of his people, and six months more or less in the completion of a job, were inconsequential. At this time there were fifteen members in Siangtan, while the Changsha roll included only nine.

As success attended the efforts of the missionaries, the chapel became too small, and in 1909 the K. L. C. E. committed itself to the erection of a "K. L. C. E. Memorial Church" in Siangtan. It took some years to collect the necessary money for this: when it was accumulated the fearsome Four Horsemen galloped across China spreading civil war, famine, riots and death in their wake and the work was dropped, not to be consummated until 1922.

### LILING WORK UNDERTAKEN

In 1905 when Superintendent Dubs reported twenty-six Evangelicals in Hunan, three of them were in a new mission in Liling, a city some twenty-five miles southeast of Siangtan. Early in 1904 colporteurs went to Liling, only to suffer expulsion. An

appeal was made to the magistrate and having been assured of protection, a street chapel was opened on May 5th. Ritzman arrived the day before Christmas, though, as he said "only three people knew there was such a day as Christmas." On Sunday twenty came to listen to him: three were Christians, the remainder were curious to see the "foreign devil." But the mission developed, and in 1910 a chapel was erected. The missionary doctor was stationed in Liling in 1909 and laid the foundations of a medical work which found fruition in a hospital, dispensary and nurses training school. In Liling, too, the church built its first and only boys boarding school.

By 1910 the Evangelical mission in Hunan numbered three main stations: Changsha, Siangtan and Liling plus four chief outstations, Chucheo, HuaShih, Chaling and Yuhsien. Of the outstations, Yuhsien proved to be the most rewarding, though it has been the most costly. Though Ritzman entered Yuhsien as early as 1905, it was 1909 before a colporteur and evangelist were stationed there, and after a year's labor reported the names of forty-nine people who professed an interest in the "Jesus religion." Suitable lots for a chapel were purchased, but the insecurity of the times led to the postponement of building until 1914. When an additional doctor came to join the mission staff in 1918, he was appointed to Yuhsien and there began a ministry in medicine which found completion in the erection of a dispensary, nurses home and hospital.

#### EDUCATIONAL MISSIONS

While Chinese culture is the admiration of the world, it must not be forgotten that this culture was the exclusive possession of a select few. The great masses of China were enveloped in abysmal superstition and ignorance, and purposefully kept that way by dynastic tyrants. To China Christianity came bringing Light as well as Life. The day school was the most convenient and economical way to meet the dire need for education, and March 5, 1903, the mission opened its first day school in Changsha. To facilitate educational missions the Board appointed an educational missionary in the fall of 1913 in the person of Rev.

S. M. Short. By 1922 seventeen other day schools had been established, thirteen for boys and four for girls, which gave instruction to 913 pupils, and employment to forty-seven teachers.

The plight of China's womanhood was arresting. To provide some means of escape from the black ignorance and superstition, Mrs. Dubs began her Bible Class work in 1904, and later her "cross-stitch" or embroidery mission. With a class of ten women in March, 1911, the Bible Women's School was opened.

In his report to the Board in 1905 Dubs said: "What we need are boarding schools," but it was 1910 before one materialized which was placed under the supervision of Miss Hasenpflug. Despite aggravating hindrances the Girls' Boarding School finally moved into its new home on March 6, 1911. In 1918 it was judged wise to eliminate the first two grades from the Boarding School curriculum in order to care for the larger number of older girls. By 1922 this school, which had been since its inauguration under the supervision of Miss Hasenpflug, reported a faculty of eight members, and a student body of 120 girls.

A Boys' Boarding School was organized at Liling, when in 1912, the annual Mission Meeting authorized Rev. I. R. Dunlap as Principal, to rent a Chinese house and inaugurate such a school. In February, 1916, Short succeeded Dunlap as Principal. The autumn of 1916 was an eventful one for the school for then it occupied its new two-story brick building. The next year was scarcely less significant for then the school was renamed and became "The Albright Preparatory School," and high school work was officially introduced. By 1920 nearly half of the 101 students were enrolled in the high school department. Then, too, Huang-Pu, a product of the Evangelical Mission, became Vice-Principal of the school and after Short returned to America in 1921 he became Principal.

The advent of native helpers in the Mission prompted a concern for their training. Upon the recommendation to the Illinois conference, Liu Tso-lin was licensed to preach in 1908, thus becoming "the first Chinese to enter our ranks as a minister of

the Gospel." In 1910 Superintendent Dubs held a six-weeks' school for colporteurs. It was never repeated, and the home study course which was devised, lacked supervision and proved of little value. In 1914 a standard theological course was made available to the Chinese at the Hunan Union Theological School at Changsha, but academic prerequisites virtually sealed the way against them. Ritzman began Workers' Training School classes in 1915 but his transfer to the faculty of the Union Theological School marked the end of that venture.

#### MEDICAL MISSIONS

China was not only a land of ignorance: it, too, was a land of open sores, sickness and death. Chinese medicine, if it may be called that, was a matter of herbs, and roots, and weird combination of tiger's teeth, toe nail parings and the puncturing of the skin to evict demons. In 1898 the Board had specified that one preaching and one medical missionary should comprise the Evangelical company to China, but no doctor volunteered and Dubs went alone. However, in China the Board found and appointed Dr. John MacWillie and he opened the first dispensary in Changsha, December 15, 1902. After a year he resigned, and the quest for a doctor continued, not to be satisfied until 1909, when Dr. and Mrs. David C. Mumford of Topeka, Kansas, arrived in China, the first Evangelical physician to receive such an appointment from the church. In 1913 the church was dismayed to learn that the strange malady afflicting his child forbade his return to China.

Then tragedy stalked into the mission. In August, 1912, Rev. A. C. Lindenmeyer began his work in Changsha. The following June he was married and after a honeymoon in Kuling, he and his wife set out for their new appointment on Chaling Circuit. When home but a few days, he suddenly grew violently ill, but there were neither doctors for diagnosis, or medicine for relief. He was hurriedly placed upon a river boat and while it wormed its way through the sluggish yellow water, about eight o'clock in the evening, October 31st, Lindenmeyer died of acute appendicitis without benefit of medicine. The story of that tragic

death at only twenty-nine shocked and shamed the church, and with renewed vigor the search was made for a medical missionary. Before that call was answered Mrs. Emma M. Dubs died of "inoperable cancer" at the Red Cross Hospital in Shanghai. Though only fifty-one, for fourteen years she had stood by her husband in the rigors of pioneering missionary work, and her body, weakened by the privations of the foreign land, succumbed despite the best of medical skill. It was strangely fitting that her body should remain in Changsha, for she was the first white woman to appear there. The characters on the stone above her resting place express the faith by which she lived and died: "I am in God's hands."

In June, 1914, Mr. and Mrs. Benjamin E. Niebel, M.D., arrived in China. He was Evangelical by birth and by choice. His grandfather and his great-grandfather were Evangelical ministers. His father was Corresponding Secretary of the Missionary Society. After undergraduate training at Western Union College, he studied medicine and received his degree from the Jefferson Medical College in Philadelphia. In September, 1915, he and his family settled in Liling, where to their regret the dispensary was still unfinished. Despite the dangers of contagion, he screened the back porch of his residence and used that until 1916 when he moved into the finished dispensary. The arrival of Cora Hobein, R.N., the first nurse to receive appointment by the Board, provided invaluable aid to the doctor. By the following spring, the hospital which the doctor had designed was a reality, and though the World War made it difficult to get supplies from America, the hospital was operating on a small scale. It was an unpretentious building located on an elevation overlooking the Liu River, and while a small hospital, was the only one in Liling county with its 700,000 people.

Though his work was arduous, his sense of genuine humor brought interludes to what might have been a drab life. There was the youth who evidently felt the thermometer had medical values, for after the doctor removed it, he said "Thank you, doctor, I am much better now." On another occasion he reported this conversation: "'What is your sickness?' I asked

one. 'My name is Gia,' he quickly replied. 'What is your sickness,' I repeated slowly. This time he understood and answered. 'Pain.' 'Where does it pain?' I continued. 'My heart pains.' Now pain from the head to the feet is designated as heart pain by the Chinese. 'Show me with your hand where the pain is located,' I asked. He placed his hand upon his abdomen."

Before the first year elapsed the Liling Hospital was called upon to endure its first baptism of fire, as wild, undisciplined soldiers looted the city. But with 1918 the dispensary, hospital and nurses training school were reestablished and performing their ministry of healing. In 1922 it was reported that the staff had cared for 10,748 outpatients, 186 hospital cases, made 54 outcalls, and performed 352 operations.

The second doctor, upon his arrival in China in 1917, was stationed at Yuhsien, for the W. M. S. announced that it had money on hand with which it purposed to erect an Emma Dubs Memorial Hospital at that place. Political turbulence made it unwise to begin construction immediately, but in 1920 the structure began to take form under the supervision of Talbott. By October the doctor was able to use the dispensary. April 17, 1920, R. W. E. Spreng, M.D., sailed to join Doctors Niebel and Welch in China, but the critical illness of his wife compelled his return in January, 1921. Her death occurred just twelve days after their arrival in America, but in August the doctor returned to China. In 1922 the hospital report told of 2,322 outpatients, 190 inpatients, 22 outcalls, and 54 operations in the Emma Dubs Memorial Hospital in Yuhsien.

#### MISSIONARY COÖPERATION

On the mission field, denominationalism is secondary to Christianity. In 1915 Superintendent Dubs frankly wrote: "We as a mission intend to awaken this desire to unite all the forces of the various missions in Hunan, and see whether a workable union of all Christians of all missions cannot be brought about." From its inception the Evangelical Mission was an actively participating member in the city-wide evangelistic endeavors in Changsha which were held annually.

The Evangelical Mission coöperated in the institution and maintenance of several union educational enterprises. The Presbyterians, Wesleyan Methodists, Reformed in the United States and the Evangelicals joined in the creation of the Hunan Union Theological School at Changsha which opened its doors in September, 1914. The school maintained a precarious existence through 1922 as it attempted to meet its financial obligations and the doctrinal diversity of its participating members. Though the initial plans for a Bible Woman's Training School financed jointly by Presbyterians and Evangelicals did not materialize, the two denominations did join in The Hunan Union Girls' High and Normal Training School in Changsha. Mrs. Myrtle Lindenmeyer was the first representative of our church to serve on the faculty of this school which is commonly called Fuh Siang Girls' School. From the beginning the Evangelical mission supported the Yale Mission School in Changsha.

One of the heartening evidences of genuine Christian brotherhood was the increasing fraternity between representatives of the United Evangelical and the Evangelical Association Missions. Beginning in 1913 on the mission field there was expressed "the desire to take some steps so as to bring about a closer union between our two missions," and this spirit was cultivated by the responsible leadership in both missions. Though geographically separated, nevertheless in 1915 Superintendent Dubs reported the existence of "a very cordial feeling between the two missions, and we feel that we ought to be united. . . . May God speed the day when this will take place." In 1917 Bishop Heinmiller with Revs. S. J. Umbreit and C. E. Ranck made a goodwill visit to Changsha where they were cordially received. It was Easter Sunday: that morning the Bishop preached with great helpfulness, and it was an occasion of genuine fraternity. These contacts in the Orient provided stimulation for the hopes and plans which found their consummation in 1922 at the reunion of these churches.

#### THE WEST HUNAN-KWEICHOW MISSION

In 1898 the Board was besieged with petitions to undertake missionary work in Cuba, Puerto Rico, or the Philippines but

declined "since we as a church desire in the near future to locate another heathen mission; *Resolved*, That we respectfully ask Brother F. W. Vogelein, Superintendent of the Japan Mission, to visit China during the ensuing year and to report opportunities, etc., to the next General Conference."

On March 15, 1899, Vogelein embarked on the *Omi Maru*; passengers after a tempestuous trip through the Inland Sea declared her name should be "O-my-marrow"! After coaling at Shimonoseki, and stopping at Nagasaki the boat put out into the silt laden yellow waters of the East China Sea. On March 22d, the *Omi Maru* dropped anchor at Shanghai. For three days Vogelein interviewed missionaries regarding favorable mission sites, then boarded the river boat, *Poyang*, for the 155 mile trip up the Yangtse to Chin-Kiang. At Nanking he stopped for further conferences which with strange unanimity pointed to Hunan "as the most promising field for future missionary work." On March 31 he arrived at Hankow, where Dr. Griffith Johns welcomed him. That Sunday evening he preached an English sermon in Hankow—the first sermon of a representative of the Evangelical Association in China. April 4th the river journey was continued toward Ichang, four hundred miles upstream. By late April he was back in Shanghai where he gained the assurances of Dr. J. M. Farnham, and Dr. Hudson Taylor, that they would do what they could to assist him in founding a China Mission. From Shanghai this roving investigator went to Cheefoo, in Shantung province, and thence to Tokyo where he arrived laden with promises of assistance, and with dreams about the establishment of an Evangelical China Mission.

October 5, 1899, General Conference convened "for the first time west of the Mississippi" in the Emmanuel Church, St. Paul. Those who were present at this meeting still recall the graphic and compelling address Superintendent Vogelein delivered as he told of the appalling need for Christian missionaries in central China. Impressed by this feelingful appeal the conference declared that

"Inasmuch as China is beyond doubt the greatest mission field of the future, we would recommend that a China

Mission Fund be started . . . and . . . that as soon as practicable a mission shall be established in China."

Vogelein's presentation bore instantaneous results, but they were momentary. The action of General Conference was referred to the Board of Missions, and there it rested for several years. Several factors help to explain this apathy. With the decline of prejudice against the foreigner in Japan, that Mission took on new hope, and more missionaries and better equipment were sought. With the acquisition of Spanish lands after the Spanish-American War some urged the Church to give her attention to the non-Christians who lived on the doorstep of this nation, rather than to the distant Chinese. Others insisted that the foreign elements in the great American cities deserved first attention. There were pleas for missionaries on the great plains, and in the great cities. Amid this welter of conflicting interests, the expressed purpose of General Conference in 1899 remained unfulfilled.

In January, 1902, Bishop Bowman, for one, could no longer contain himself. "I cannot help but express regret that we have not yet made preparations to send several missionaries to China." He bewailed the general lack of faith in the proposed undertaking. Convinced that it would take about five years to prepare a missionary for service in China, he favored the appropriation of several thousand dollars for the training of two missionaries. Vogelein supported the Bishop in this. But the youth of the church were the first to get beyond mere suggestions. Treasurer W. Yost in June, 1903, reported that the students of North Central College had forwarded \$1,100 for China missions, and that the Kansas Conference Y. P. A. promised to support a missionary in China as soon as the Church named one.

For the first time in the history of the denomination the General Conference met in Canada in 1903, convening in Zion Church, Kitchener. It received the urgent recommendation from the Board of Missions that "since the cost will not be large" a China Mission be established immediately: and that "two or more suitable young men or women, unmarried, be sent as missionaries, one of whom shall have a medical education." On

Wednesday morning, October 21st, the General Conference unanimously authorized the Board of Missions to proceed with the founding of a China mission, and the appointment of missionaries. It was further voted to investigate the feasibility of "associating our proposed mission" with the China Inland Mission, and to establish a training school for Chinese Bible Women.

#### FIRST MISSIONARIES APPOINTED

The Executive Committee of the Board in December, 1903, named Vogelein Superintendent of the China Mission. Though there was "no acceptable candidate" for medical work, on February 9, 1904, the first three evangelistic missionaries were appointed. They were Revs. C. E. Ranck, A. H. Butzbach and E. F. Kelhoefer. Under the auspices of the Y. P. A. on September 13, in the college chapel at Naperville, a farewell service was held for these three. It was a gala occasion. The official reporter for the occasion was thrilled not only by the service, but also because the Burlington Railroad stopped one of its fast trains to carry the three missionaries west to San Francisco! September 20th they embarked for Japan aboard the *Korea*, for the Board in 1904 had placed the three under Vogelein's supervision, and charged him with the responsibility of selecting the field for their labors.

October 7th, they were met at Yokohama, and after eleven days in Japan, accompanied by Vogelein they embarked for Shanghai. Here, after a visit to the China Inland Mission offices "we came to the conclusion that at this time there is no more promising field in China than the western half of the province of Hunan, and perhaps also in the part adjoining provinces of Hupei and Szechuen where there are yet very large, wholly unoccupied regions." Having arrived at this decision, the three settled at Ichang, attending the China Inland Mission language school.

A. A. Milne once said that to learn the Chinese language required "bodies of iron, lungs of brass, heads of oak, hands of spring steel, hearts of apostles, memories of angels, and lives of Methuselah." The three missionaries felt the tediousness and hopelessness of the work. "There are," one of them

wrote, "no true tenses, singular or plural forms of nouns and verbs, no declensions, no conjugations, no genders, no cases . . ."

#### LOCATING THE WEST HUNAN MISSION

To Bishop Breyfogel was given the task of officially locating the Evangelical mission, and after consultation with numerous missionaries in China it was concluded that "the province of Hunan, and the cities of Shen-chow-fu and Young-shun-fu were the most desirable localities for our missionaries." Shen-chow has since been renamed Yuanling.

Soon after the departure of the Bishop and Superintendent Vogelein from Ichang, the three missionaries set out on their tedious and perilous trip to Yuanling which lies in western Hunan, some two hundred miles distant from Changsha. At long last the city of 30,000 at the junction of the Yuan and Yuen Rivers, appeared before them. This place, beautifully located on the slopes of great green mountains remained comparatively isolated from the rest of China until very recently, when the Chinese immigration from the coastal cities, motivated by the Japanese invasion, destroyed its age-old isolation.

Operations were undertaken at once. A tract of land was acquired near the West Gate, just beyond the wall. It was well located on an eminence, fronting on the main street, just above the river bank. A friendly agreement with the Reformed Mission, located at the East Gate of the city, was reached to prevent duplication of efforts. In early spring Ranck made exploratory trips up the rivers where wide territories, virtually untouched by Christian missions, were found.

#### MEDICAL MISSIONS

A District Y. P. A. president, a physician with eleven years of experience, had volunteered and been appointed to the China Mission, and on September 13, Dr. and Mrs. F. C. Krumling, M.D., arrived in Shanghai. The summer following his arrival, he was summoned to Ichang to check an epidemic of cholera which was raging there, and until that subsided he was "loaned" to the mission hospital of the Reformed Church.

In his medical work which began at Yuanling, the doctor encountered superstitious prejudices of long standing. Chinese medical practices, he reported, were largely magical but the people had faith in them. While there was some compounding of medicine, the commonest procedures involved massaging the head, stomach, or bowels, or all three. Not infrequently needles were plunged into the affected members which obviously brought relief from the first pain! People were very hesitant about consulting the foreign doctor. The kitchen of the missionary residence was pressed into service as a dispensary, and there, with Kelhoefer serving as anesthetist, the first surgery was performed.

The next year the doctor rented a part of a house across the street which he furnished for an opium refuge to combat the iniquitous habit which destroys body and soul. By midsummer, 1909, he had forty-two addicts in the house, to each of whom he gave a New Testament as well as medicine. Besides, he set aside one room as a temporary "hospital," performing minor operations there.

#### EDUCATIONAL AND INDUSTRIAL MISSIONS

During his first summer in Yuanling, Ranck pressed the cause of day schools. As time and circumstances permitted, these were inaugurated in a small way, but the civil disturbances which had led all the missionaries to flee to Shanghai seriously unsettled the endeavors. Both a Boys' and Girls' School were established, and by 1914 the former had an enrollment of 53, and the latter of 26. In 1917 the Board voted to transfer the Boys' School to Tungjen.

Miss Elizabeth Schempp of Reutlingen, Germany, was recommended to China to establish industrial mission work. Frederick and Amelia Mueller, her fellow townspeople, contributed 20,000 marks toward her support. She and Miss Anna Roloff, a missionary nurse, were the first appointees of the Woman's Board in China. Miss Schempp's service was to teach the domestic sciences and arts to the Chinese women who were bold enough to enroll in the school. In 1915 for the first time she reported that some of the work done by the pupils was being sold, and in

succeeding years more and more of this was done. As famine settled upon China in 1921 and 1922, and starvation faced millions, the work was greatly increased to provide means by which hundreds of women could earn their rice for subsistence.

At Yuanling, beginning January, 1914, a Chinese *Evangelical Messenger* was published under the direction of Ranck which was declared to be the only newspaper in the province. The missionary had purchased the press in Shanghai. It had been, he said, used "for a short time in Korea in the first publishing house in that interesting country." There is little wonder that the 6,000 compartments for characters bewildered the American whose alphabet was composed of twenty-six letters! This endeavor in publication seems to have been inaugurated in part to teach Chinese youth a craft, and also to provide a livelihood for some Christian students. At one time there were more than 1,800 subscribers for the *Messenger*, and the pamphlets and leaflets were used in fourteen denominational missions. But when Ranck left Yuanling in 1920 the subscriptions plummeted downward. His successors were impatient with the "mission parasites" who were Christians primarily because they received a job: "when employment in the press decreased, their interest in salvation apparently faded," and the press was sold.

All these mission activities had their home on the four and a half acre compound near the West Gate, Yuanling. Upon Superintendent Umbreit's visit there in 1919 he found

"four well built houses . . . a press building, a small day school building, a building for industrial work, a Ladies' Guild Hall, a Girls' School building just completed which can easily be enlarged to twice its size if needs demand it, a church seating about two hundred, and a street chapel in the downtown district half a mile away."

#### NEW STATION OPENED AT TUNGJEN

It was early in 1909 that Bishop Spreng, taking Krumling, Butzbach and Kelhoefer, made an exploratory tour up the Yuan River to Tungjen, nearly one hundred and fifty miles beyond Yuanling. It was a city of 50,000, accessible to the outside world

only by foot, cart or boat. After the Bishop delivered his report to the Board of Missions in 1909 it voted to take up Tungjen as a "second main station," and with the assistance of the Y. P. A. to establish a medical mission and hospital there.

Following instructions from the Board, Dr. Krumling left the work which he had begun in Yuanling, and moved to Tungjen which was the center of an area of 10,000,000 people among whom there was not a single hospital. The movement to provide a hospital in this neglected place won immediate support. An Evangelical family in Indianapolis promised "to assume the entire support of Dr. Krumling." The Y. P. A. proceeded to sell shares at \$5 each and by June more than 400 shares had been sold, honors going to Zion church, Pittsburgh, for having purchased the first five. Great joy was expressed when it was reported that W. W. Peter was in Rush Medical College in preparation for service in China. However, in 1912 the Y. M. C. A. requested the Board of Missions to allocate W. W. Peter, M.D., for their all-China health service. The matter was taken under advisement, and in 1913 he was granted his release. He became one of the leading figures in the China Health Council which by diverse programs, oral and pictorial, sought to introduce sanitation and hygienic reforms throughout China. His release, however, reduced the medical staff of the mission again to one, Dr. F. C. Krumling.

#### BUILDING THE TUNGJEN HOSPITAL

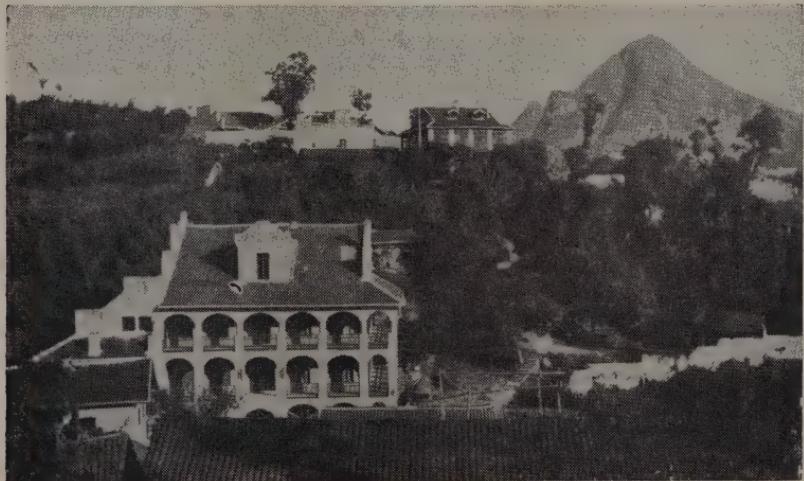
Beginning in 1913 Dr. Krumling sought a site for a hospital in Tungjen, but an anti-foreign spirit, countenanced if not nurtured by the local magistrate, impeded his every effort. One day placards appeared on the streets reading:

"A foreigner has come to town who is intending to open a hospital. . . . Any person who will sell or rent to this foreigner will be hunted down."

In spite of this, property was acquired, and in the autumn of 1915 the dispensary was formally opened. It was a gala occasion which attracted some of the more amenable civic leaders. "A dissected mosquito under a microscope provoked much Chi-



ELDERS AND DEACONS ORDAINED AT THE CHINA CONFERENCE SESSION, 1937



EVANGELICAL HOSPITAL, TUNGJEN, KWACHOW, CHINA

THE CHINA CONFERENCE

The China Conference was organized in 1937 by Bishop C. H. Stauffacher, D.D., seated in front row (center) with Superintendent C. C. Talbott and Secretary W. L. Bollman.



湘黔贛粵桂會道第一次大會員攝影集  
一九三七

nese mirth. One guest asked the doctor whether with the ophthalmoscope 'I could see into a person's insides and tell if he had an old sickness or a recent one.'"

But the construction of the hospital demanded all the patience the Westerner could muster. "Every board," he wrote, "we use is sawed out of a log with hand saws, and is planed by hand." To see that a day's work was given in exchange for a day's wages was not easy with a crew of seven carpenters, twelve sawyers, nine masons, and twenty common laborers. To prevent bickering and quarrelling among them, he arose at five to distribute their rice money:

"I have a large Chinese gong which I beat every morning at 10 o'clock and they have a fifteen minute smoke: then in the afternoon at three they burn some more tobacco for fifteen minutes. At noon their cook brings their rice."

Though it was not yet completed, the Board of Missions in 1916 voted to name it "The Evangelical Hospital," and though unfinished, it was in a position to offer merciful aid to wounded Chinese soldiers. The unsettled state of affairs in China prevented anything like a regular full-time hospital service for several years.

The plans to have a "Womens' Hospital" were defeated by the hesitancy of Chinese women to use hospital services, and the missionaries recommended its discontinuance. In September, 1919, Miss Anna Renninger, R.N., inaugurated a Training School for Nurses, beginning with a class of three girls. Her duties with them, as well as her tasks in the hospital were both manifold and trying—particularly "trying to convince a night nurse that there are no evil spirits to fear while doing night duty."

#### CHINESE MINISTERS LICENSED

In 1909 Bishop Spreng met the first two Chinese candidates for the ministry, and in September, 1909, the Ohio Conference voted license to Bin Pin Nan of Yuanling who was the first Chinese to receive this recognition from the Church. Later in the same month the Pittsburgh Conference granted a license to Lian

Uen Sen. Since the Mission had no training school, these licentiates and others, were placed under the supervision of a missionary with the instruction that he devote what time he could to broadening their intellectual vision, and deepening their spiritual life. Ranck attempted theological instruction for a year, and for another year there were plans to enter into the coöperative enterprise at Changsha, the Hunan Union Theological School. Neither of these plans proved to be satisfactory.

#### EVANGELISTIC AND EDUCATIONAL DEVELOPMENTS

Evangelistic work at Tungjen was difficult in part because in this isolated region of China, prejudice against the foreigner and his religion was strong, and also because of the inadequate number of missionaries. But in 1913 a Chinese house was acquired, and several years thereafter a small chapel was erected. Easter Day, 1922, five women joined the church, "these being the very first to join."

In 1913 the W. M. S. proposed the founding of a Girls Boarding School at Tungjen, but the programs for medical and evangelistic missions took precedence. In 1917 the purpose was revived, and despite the succession of delays that followed, the Girls School, Dah Deh, became a reality. At the first commencement exercises there were three who graduated, and the missionary wrote: "To you at home it may seem a very small thing to finish the sixth grade, but here, where education among the girls is so rare, it is a big step toward a better day."

Among the other mission enterprises at Tungjen is the Boys School for which the W. M. S. erected a building in 1921. At one time it was planned to erect an orphanage there, but plans were altered, and with the consent of the donors the money was used elsewhere. In the fall of 1922 the mission opened an English language school for the Tai Tais (upper class) women, which met with great favor. Simultaneously, joint efforts with the Y. W. C. A. were made in holding classes to teach illiterate adults the arts of writing and reading. The Christian religion and the Christian's Book were integral elements in both of these schools.

In 1912 the Board authorized the organization of the work in the towns of Pusih, Shensi and Chupu, midway between Yuanling and Tungjen, into the third area of evangelization. The mission first touched these districts in 1910 when Evangelist Sen worked in these towns, but the work first took on signs of permanence after 1919. The eighty-five-day drought in this section in 1921 brought desperation, but under the missionary's guidance, relief was granted the starving and friendless. When the Chinese gentry were prepared to say that famine was God's way of controlling the population, the Evangelical missionary came in the name of Jesus to express love and sympathy.

It was in 1913 that Butzbach forwarded a letter to the Board regarding "affiliation or federation of the work in China with that of the United Evangelical Church." This was submitted to a sub-committee, which gave hearty approval to the expression, and announced it "looked with favor" on the proposed merger of the two denominations. The Executive Committee announced itself ready "to negotiate with any committee which the United Evangelical Church may appoint for this purpose." There was fraternity among the missionaries of both staffs as they met in interdenominational gatherings. However, it seemed best to both groups, that the separate Missions should be maintained in China until the churches in America were in a mood to unite. Nevertheless, mutual consideration and concern prevailed, and in several instances missionaries were "loaned" from one Mission to the other. There was no part of the denominations that more eagerly awaited the events which consummated in Mack Avenue church, Detroit, October 22, 1922, than the Missions and missionaries in China.

#### THE EVANGELICAL CHURCH MISSION ACTIVITIES

While the union did not bring an immediate unification of the administration of these two Missions, it did create a new and buoyant morale which was particularly timely during the uncertain and critical years of the twenties. The several years immediately following the union were years of material additions to the properties of the church. A small but adequate gymnasium,

the gift of Western Union College students, was erected at Liling for the Albright Preparatory School. At Tungjen the Board authorized the construction of a building for the Boys School, and the erection of an additional unit for Dah Deh. Some real estate was purchased adjacent to Tungjen in anticipation of the erection of a building for a Boys Middle School. The Boys School building was completed in 1923, and in 1925 the enlarged Dah Deh building was dedicated. Also, 1923 witnessed the dedication of the long-planned K. L. C. E. Memorial church in Siangtan, and the Lucy Blocker Memorial Church at Tungjen.

This story of advance is paralleled by the story of the growth in personnel. In 1926 the Evangelical Church had on its staff forty-four missionaries in China, and thirteen on furlough. It had a staff of 220 native workers, men and women. To maintain these, the Board appropriated \$135,000. But all of these signs of a larger and still larger development were suddenly and cruelly blighted.

#### SOCIAL AND POLITICAL UNREST

The successive generations of misgovernment in China began to bear fruit in a bloody travail with the beginning of the present century. The incompetent Manchu dynasty yearly grew more impotent to conduct the affairs of state, and in 1910 open rebellion broke out which sought both the dethronement of the Manchus, and the institution of a republic. Changsha suffered grievously intermittently during 1910 and 1911, but the answer of the Church was to send more missionaries and more missionary money to rebuild and reestablish that which had been razed and pilfered. But in 1917 civil war reared its head again, and Hunan served as the battleground between the contending northern and southern armies. This time Liling bore the brunt of the struggle: within several weeks it was captured alternately by the opposing hordes of undisciplined soldiers, and the city was reduced to ashes. The hospital and Albright Preparatory School were confiscated; the Knecht home was destroyed by fire; A. E. Lehman was wounded; Dr. B. E. Niebel after desperate efforts preserved the Mission hospital and the lives of his wife and his two

day-old child. May 6 to 10, 1918, were days of indescribable horror in Liling. But the scenes swiftly changed, and the answer of the Church to these reverses was the sending of more missionaries and more money.

By 1922 circumstances were again portentious of evil things. "China for the Chinese" was the shibboleth of a tidal wave of nationalistic fevers which surged over the land. Wedded to this militant patriotism was an outright opposition to Christianity in part, because it was Western, and in part because Chinese youth listening to fatuous Western liberalism held that religion was an impediment to national development which should be supplanted by science and æsthetics. Mission schools were held to be symbols of the subtle foreign invasion, and the attempt to foist an alien culture upon China. At this juncture, Bolshevik propaganda from Russia drifted into China. Certainly not all the looting of the twenties can be attributed to Russian instigation, for the Chinese had shown their own ingenuity at this both in 1910 and 1918. It is clear, however, that the masses suffering from the intolerable and apparently unending corruptions of Chinese misgovernment, were ripe for a doctrine which promised them sure relief. Nationalism, communism and an anti-Christian mood combined to form a genuine, comprehensive revolution. At no time in its history was the Christian cause in China in such jeopardy as it was from 1923 to 1928.

With devastating suddenness death and destruction strode through the land. What began as a reformation of China became chaos, and a revolution in China. In western Hunan small roving bands of desperadoes infested the highways. Into the hands of such Dr. E. W. Smalzried, and Miss Lydia Koebbe fell. At Liling, two hundred people paraded past Albright Preparatory School shrieking their hatred of foreigners, Christianity and mission schools. One Chinese preacher on Yuhsien circuit renounced the Cross and resigned his ministry in favor of the Soviet gospel, because his conscience would no longer allow him to preach, in what he termed, "a capitalistic pulpit." In his annual report in 1927 Superintendent Dubs wrote: "The past year is by far the stormiest we have had since the beginning of our mission in

Hunan." The Cantonese armies had swept north like a scourge of locusts, wantonly devouring whatever lay in their path. Tung-jen was the only place in the Mission which escaped battle scars during the year.

While the foreign missionaries could flee to places of refuge, those were days of severe testing for Chinese Christians, and the accounts of their heroism read like pages taken from ancient Christian martyrologies. When a soldier ordered one of the Changsha mission members to cease worshipping the Christian God he retorted: "Only when you take off my head will I cease worshipping God." At Nanli it was decreed that members of the foreigners' church must pay a premium on every pound of rice purchased, and though this worked a painful hardship on the poor people, they kept the faith. The real miracle of these days is that the mission survived.

During 1928 the conservative element in the Nationalistic party came to recognize that their fanatical allies could do them no good, and under the direction of General Chiang Kai-Shek a reintegration of China began to take place. But evidences of the terrible days remained for years: gratefully Talbott reported in 1934, that "for the first time since the evacuation of 1927 we have possession of all the mission buildings." Before the wars there were sixty-five missionaries on the roster of the China mission: in January, 1928, there were but eight of these still in China. The health of missionaries broke under the apprehensions and constant threat of guerilla warfare. Candidates for the China Mission were fewer, and the Board, with good reason, chose to postpone costly building enterprises until political and social conditions manifested something like stability. During the last months of 1935 Talbott was the only Evangelical missionary in eastern Hunan where once there had been forty-five. In fact, not since 1903 were there fewer Evangelical missionaries there than in 1935. The achievements and progress of twenty-five years seemed irretrievably lost. The Superintendent's report to the Board in 1936 brought no reassurance as he wrote that the Nanking government was "preparing as rapidly as possible for the conflict with Japan, which she sees no way of avoiding." The

peril of this, he added, was that such a conflict would bring China into alignment with Bolshevik Russia.

While the war clouds gathered, the Mission optimistically took to repairing its old, and building new chapels. Educational and medical work was revived, and enjoyed the coöperation of the Nanking Government. But on July 7, 1937, at the Marco Polo bridge not far from Peking, an incident occurred which the Japanese military used as the springboard from which to launch an invasion of China. This conflict has brought both property damage, and new opportunities to the Evangelical mission. Chucheo and Chenki have suffered promiscuous bombing. Changsha was burned. But the edifice which the mission had painstakingly built was not made with hands, and therefore was beyond the power of fire or bomb to destroy.

#### EDUCATIONAL MISSIONS

Primary schools were virtually extinguished during the years of the civil wars. In many quarters doubts were freely expressed whether they should ever be revived, inasmuch as the New China believed that education was the specific province of government. However these forebodings were not fulfilled, and today there are seven such schools under mission administration.

On September 6, 1922, the Girls Boarding Schools under the principalship of Miss Hasenpflug enrolled 180 students, and during the next several years it continued with undiminished success. When the civil war broke out in its fury, Miss Hasenpflug returned to America, and subsequently terminated her connections with the school which she had nurtured from its inception. After the war, conditions which militated against boarding schools made it wise to postpone indefinitely the reëstablishment of this school.

By 1926 there were 124 students in the Albright High School: there were four Chinese teachers on the staff. As war descended upon Liling the school was closed. After the buildings had been used as barracks for soldiers for nearly five years, Albright High School began life again, and by 1936 it reported an enrollment of 210. The departure of Principal Huang Pu to become Dean

of Central China Christian University was regretted, but capable Christian successors have been found to maintain the intellectual, educational and spiritual character of the school. During recent years there has been a persistent agitation to make the school coeducational, and in 1940 the change was made.

October 4, 1922, under the supervision of Rev. C. B. Wahl, Ming Deh (Boys' Boarding School) buildings were completed on a site just outside Tungjen. Soon thereafter the building for Dah Deh (Girls' Boarding School) was dedicated, and on June 9, 1925, three girls constituted the first graduating class of the school in its new home. The first blast of the civil war radically changed the character of both of these schools, as they were, by necessity, temporarily changed from boarding to trade schools. With the permission of the Board, Ming Deh was removed from its new home, and brought back into Tungjen. The misfortunes of the current Sino-Japanese War impelled Yali to withdraw from Changsha and a branch was affiliated with Ming Deh during 1939. Since 1940 Ming Deh has been operating alone in Tungjen, and in 1942 enrolled 140 pupils. In 1935 Miss Chen was appointed the first Chinese Principal of Dah Deh and began directing the instruction of her 120 pupils. While Dah Deh offers but the first six years of elementary instruction, for some time a few of its graduates were permitted to take junior high work at Ming Deh. Dah Deh is no longer a Girls' School; in 1939 it was made coeducational. Primary day schools are conducted at Yuanling, Changsha, Liling, Yuhsien, Chaling and Puhshih. Whether or not Christian missions will be allowed to direct primary education in the China that is to be, is a much mooted question in missionary circles today.

Of the three coöperative enterprises participated in by the Evangelical churches at the time of the union, the Hunan Union Theological School no longer survives, having ceased its existence in 1927 due to lack of money, and the misfortunes of the civil war. In 1930 the Evangelical Church was invited to join in the Central China Union Theological School at Wuchang, but declined the invitation.

Embarrassed because the Evangelical Church had been unable

to appoint a teacher to the staff for several years, Superintendent Dubs proposed the withdrawal from Fuh Siang in Changsha. The proposal, as he had hoped, was not approved. Though the school was closed by the local fighting in 1927, it was reopened in the fall, and Miss Georgia Wiest became the representative of the Evangelical Church upon its faculty. A scholarship plan, effected in 1932, made it possible for numerous graduates of Evangelical primary schools to attend Fuh Siang. At Miss Christine Brunnemeier's appointment to the faculty, a Domestic Science department was added to the curriculum which enjoyed immediate and immense popularity among the Chinese girls. When following Miss Brunnemeier's departure, no missionary could be found for this service, our mission named a Chinese to serve as the representative of the Evangelical Mission. This proved so satisfactory that it has been continued ever since. The current war worked hardships upon Fuh Siang and compelled the removal of the school to Yuanling in the fall of 1938, where the work has continued quite normally.

Yale in China had been established to serve Chinese boys as Fuh Siang served Chinese girls. After war had closed the school, the Evangelical Church was one of three denominations to join with Yali in 1929 in reopening it. In 1936 Mr. Yin, an Evangelical, became dean of the school. As the current Sino-Japanese conflict moved into the interior, Yale in China was removed from Changsha to Yuanling where for a time it was housed in Evangelical mission buildings as it continued its ministry of enlightenment and truth. The Evangelical Church has wisely spent most of its efforts in educational missions on lower or primary schools, preferring to affiliate with other Christian groups in the more costly secondary school enterprises.

#### MEDICAL MISSIONS

A message to Dr. Spreng, at the Nanking Language School hurriedly brought him to Yuhsien in January, 1923, to take the place vacated at Dr. Welch's return to the homeland. Before the first year elapsed, he was operating a once-a-week clinic at the North Gate, Yuhsien, making regular monthly trips to Chaling

for dispensary service, and supervising the newly built hospital in Yuhsien.

With the spring of 1926 the force of the anti-Christian spirit began to strike Yuhsien, and for that and other reasons, the native doctor resigned, leaving Dr. Spreng alone. January 18, 1927, Yuhsien was evacuated by the missionaries, and the properties were at the mercy of uncontrolled soldiery. The missionaries were enabled to return just long enough to ascertain that everything portable had been thieved by the soldiers before they were forced to flee a second time. During their absence the hospital was transformed into army barracks and the building steadily deteriorated during their unwelcome tenancy. When the soldiers were finally dislodged, the building was beyond repair for further medical work, and today the Emma Dubs Hospital is a gaunt ruin, a monument to the blind fury of the very men it was dedicated to cure. Ignorance and evil had won again, but despite the investment of time and money and life, which were wantonly wasted, the Christian knew that a skirmish lost was not losing the war.

The hospital at Liling fared somewhat better. In 1927, owing to the misfortunes of war, the entire medical work at Liling was brought to an abrupt involuntary close. As fighting became persistent, and apparently interminable, Dr. and Mrs. B. E. Niebel returned to America and his successor was unable to visit Liling until the withdrawal of Soviet troops in May, 1928. He found the hospital had been looted, but at least it was empty for the soldiers preferred the Albright High School building for their quarters. By March, 1930, the hospital was reopened for service but in July the Communists, again entering Liling, plundered it for a week. The Nationalist army which evicted them, seized anything which the Communists had inadvertently overlooked. After having been closed in the interim, in 1934 Dr. Liu, son of the first Chinese preacher, endeavored to enroll this hospital with the National Health Service of which he was a leader, and with the permission of the Board, this service took over the hospital in 1935 and operated it until May 15, 1941, when the Mission resumed active administration. At present

three trained Chinese, all Evangelicals, are seeking to bring peace and healing to the hearts and bodies of those who suffer.

The Evangelical Hospital in Tungjen keenly felt the Chinese hostility toward the foreigner and Christianity. Besides, with the withdrawal of missionaries the staff grew smaller and smaller, and in 1930 and 1931 the Evangelical Church did not have a medical missionary in all China. During the absence of the Americans, Dr. Wang and two Chinese nurses supervised the hospital, but the doctor subsequently resigned. Miss Renninger, returned to Tungjen May 5, 1929, and whatever medical services were performed during the next years was rendered by Misses Renninger, Granner and Fecker who tirelessly performed what work they could. In 1932 circumstances permitted Dr. W. P. Ulmer, M.D., to reach Tungjen, and the hospital which had been closed for the better part of three years was opened again. After two years, the missionaries were again forced to flee, and the hospital was closed. Today the medical work at Tungjen is under the direction of Miss Renninger who with the aid of one Chinese doctor provides dispensary service. Despite great limitations, in 1941 the hospital cared for 418 in-patients, and 20,064 outpatients.

#### ADMINISTRATION AFTER THE UNION

Following the union in 1922 the two Missions continued as distinct units, with C. N. Dubs superintending the East Hunan Mission. General Conference in 1919 had voted that the superintendency in Japan and West Hunan be separated, so that at the time of the merger West Hunan was without a superintendent. The Board of Missions in 1923 created a Council of Review and Reference, consisting of a superintendent and three missionaries from both Missions. By the provisions of its constitution, it elected Dr. Dubs the first superintendent, and in 1924 the first Council meeting was held at which Talbott was elected treasurer of the mission. On July 6, 1929 this Council elected Talbott to the superintendency. The long and arduous years of evangelizing in hard places had begun to tell on the rugged body and mind of Dr. C. N. Dubs. With his arrival the Evangelical Church inaugurated its first permanent work in China,

and for twenty-nine years the Mission had been his very life. His son had returned to America, and his wife, Emma, had joined the Company Triumphant, but with consecrated perseverance he stayed in China at his calling. At last his body refused to bear the weight of responsibility cast upon it, and under those circumstances it was imperative that a new superintendent be chosen. However, he could not be persuaded to return to America for the quiet and comfort he deserved. He had lived for China: he would die in China. On July 9, 1936, he passed away unafraid, "and all the trumpets sounded for him upon the other side." He was buried in Changsha. Miss Minnie Gohn, who became his bride on April 5, 1920, continues in the service of the Mission.

The serious turn of events in China prompted the Board of Missions to elect a Commission to the Orient consisting of Bishop Dunlap and Secretary Epp, and committed to them the task of scrutinizing the China Mission. The visit of this Commission was a signal event in the life of the mission. It was the first time a representative of the Board, or a Bishop had visited East Hunan. Never before had a Secretary of the Board visited China. One result of this visit was the reconstitution of the Hunan missions, so that thereafter the work was administered as one missionary unit consisting of two districts. Though several hundred miles separated the two spheres of labor, beginning in 1934, fellowship meetings were held to achieve a sense of oneness among the missionaries of both districts.

#### THE CHINA CONFERENCE

In 1919 Superintendent Dubs had presented the matter of organizing an annual conference in China to the China Mission Meeting, but the missionaries disfavored it in part because the Chinese church was not self-supporting, and in part because they did not wish to sever their connections with their home conferences. The vision which some had beheld as early as 1911 of a "Chinese Christian Church independent of foreign control," began to take on reality in 1921 when the native ministers held a special "Chinese Preachers' Conference." During that same year, for the first time in the history of the Mission, two Chinese

preachers were placed on a circuit without foreign supervision. That year Revs. P. C. Yu and Y. C. Eo Yang were appointed to the Chaling Circuit, and in 1922 the Superintendent wrote with lavish praise and enthusiasm of their work. At long last, despite the conservatism of the Chinese character, the China Mission was emerging into its own with a capable and intelligent native leadership. Why should there not be a China Conference?

In 1928 the Board gave its first favorable hearing to the plan that a China Conference be organized. Upon the recommendation of the Board in 1930, General Conference authorized the organization of a China Conference, and empowered the Board of Bishops and the Board of Missions to determine the time, and the details of organization. The following year the Board of Missions announced that "with the concurrence of the Board of Bishops" the China Conference should be established in 1933. Circumstances made that plan unwarrantable, and General Conference in 1934 reaffirmed its authorization for the organization of the China Conference of the Evangelical Church.

To effect this order, and also to observe the ravages of war, a second Commission to the Orient was named, consisting of Bishop Stauffacher and Secretary Bollman. In addition to examining the effectiveness of the mission work, Bishop C. H. Stauffacher on February 17, 1937, presided over the organizing session of the China Conference. At that first session were twenty-two ministers, twenty-five laymen, thirteen evangelists, and eleven Bible Women. Amid the applause of the Chinese, the American missionaries transferred their memberships from the American Conferences to the China Conference. This conference is the most recent to enter the fraternity of Evangelical conferences; it has a membership of 2,814.

#### PRESENT SITUATION

The Christian community in China has been attacked during the last twenty years from within and without. From their own race and blood came the hostility to the foreigner, and the Christian religion, which jeopardized the Christian community. From those days of grave peril from 1923 to 1928 the Chinese Church was saved largely through the consecrated personality of

Dr. Cheng Ching Yi who invited all Christians to join in a Five Year Movement seeking more courageously to follow Christ, and also seeking to double the number of Christians. Its motto was "More and Better Christians." Its common prayer was "Revive Thy Work, O Lord, and Begin in Me." The Divine Spirit, attending this program appeared to break the despondent spell which had settled over the Church in the troublous times. It is significant to point out that the New Life Movement, launched by General Chiang Kai-shek in 1934, is in part an offspring of the Five Year Movement.

But the last and current threat to the Christian community in China comes from without. With the arrival of the Japanese military, China and the Christian mission confronted a new situation, as Chinese in uncounted numbers took to the open roads and went west. A third of her territory, most of her industrial centers, all of her great ports, nearly all of her railways and roads were seized by Japanese warriors. China should have surrendered, but she didn't. Instead her people moved—30,000,000 of them, someone has estimated—in the greatest migration of modern times. These new colonists marched into the backward, western provinces where they are today renewing the heart and vigor of China. In one of his meetings Superintendent Talbott found eight Chinese holding Doctor of Philosophy degrees from as many universities of America and England. What the government had been unable to do by persuasion or employment, Japanese military pressure has done—namely, opened the remote western provinces of the nation. This foot-loose horde of humanity is a mighty summons to action for the Christian Church.

In this situation there are those elements which are appalling and tragic. Through the continuance of this war, China, which has so long and so highly prized peace, is gradually becoming war minded and is perfecting herself in the destructive arts of war. Besides, there is the tremendous destruction of church and mission properties, occasioned by the promiscuous bombings by the enemy. No mission in China has escaped without loss from this quarter. But more important than the destruction of buildings is the destruction of moral values. It is not easy to be

honest and truthful when one lives under the military regimentation of an invader who has seized one's native land. All these things are part of the cost at which the present opportunity exists.

But on the other side of the ledger it is a fact that in a strange way the Christian Church has come to be regarded as an institution of national significance. Whereas twenty years ago the Church was denounced as a Western, and materialistic invasion of the Orient, today it is recognized that the Christian Church stands basically for those moral values that are supreme and worthwhile. Whereas twenty years ago Young China was ready to part with the Church as an outmoded article of the furniture of the preceding generation, today it is recognized that the Church is a signal agent in social regeneration. In a definite way, the Chinese Church has grown up and come of age. It was frequently said that the best delegation at the Madras Conference in 1938 was that from China. China has begun to produce its own Christian art. Such a Christian community, with such leadership and capacities may claim its place both in the nation and the world.

This all leads to the conclusion that while there are many adversaries there is an open and effectual door; there is peril and there is also opportunity. In 1938 work was undertaken at Ialaying, a village near the Kweichow border among the Miao, an aborigine people. The maintenance of this work has been proposed as the first special project of the Conference Missionary Society. Also it is cause of joy that amid the chaos of war, the membership of the Evangelical mission increased from 1,188 in 1923 to 2,814 in 1941. Up to 1940, 106 persons have received missionary appointments: of this number only eighteen are under appointment in China now, aided by an ever-increasing number of pastors, evangelists, bands and Bible workers. This reduced staff confronts formidable obstacles. Only one person out of a thousand in China is a Christian: ignorance, war, prejudice and social and political disorganization increase the difficulties, but from its beginning Christianity has possessed "overcoming" power. Granted that the task is difficult, it is also certain that the Seed has been sown, and has taken root. And God will grant the increase.



## CHAPTER XI

### EVANGELICAL MISSIONS IN NIGERIA

ON THE stone in Westminster Abbey, covering the ashes of David Livingstone are inscribed these words: "All I can say in my solitude is may Heaven's richest blessing come down on every one, Americans, English, Turk who will help to heal this open sore of the world." Even before Livingstone penned those words, Evangelicals sensed Africa's sore need of the Gospel. In 1853 Editor Koch vainly plead for the establishment of a mission in central Africa. In February, 1887, Rev. D. N. Long volunteered to be the first of one hundred persons in the church to give \$100 each for an Evangelical mission in the Congo.

#### NEEDY NIGERIA

Nigeria, a British possession, takes its name from the great Niger River which courses the most of its twenty-six hundred miles through this territory. Its western shores were commonly frequented by slavers in the last century, and many of her people died on shipboard, or were carried abroad to a worse fate. The aggregate areas of Wisconsin, Illinois, Indiana, Michigan, Ohio, Pennsylvania, New York and Maine scarcely equal that of Nigeria. In this area on the west coast of Africa there live, it is estimated, about 20,000,000 people. The mines of Nigeria provide silver, tin, antimony and lead for export while the forests yield ebony in abundance, and from the fertile plains peanuts and cotton go to the markets of the world. Where conditions permit it, natives have become breeders of cattle.

Some eight million of the Nigerian tribesmen are Mohammedans, whose presence makes the work of the Christian missionary particularly difficult. The religion of the greater group of Nigerians involves the manifold varieties of primitive animism, of which the superstition in the Jukun tribe, as described by Rev. C. W. Guinter, is illustrative. The tribe lived in mortal terror of Boko, a power-spirit whose choice residence was in

wooded groves, or occasionally in isolated trees. The spot he was believed to inhabit was surrounded by grass mat fences, within which was a circle of broken stones and bones, pots and calabashes from past sacrifices. Only the males of the tribe were eligible to participate in the worship, the oldest man serving as priest. At times of personal or tribal catastrophe, weird processions, led by the most wrinkled, bent and toothless of the Jukun fathers, filed down the trail to the sacred place where Boko was appeased by an offering. Women must hurry to the house, or bury their faces in the earth at the approach of this procession, for she who looks upon it may die, or become barren, or her first born may die, or become a leper. Another wild orgiastic rite centered about two mud cones, over which blood or beer, or both, were spilt while "Bori-women," who are demon possessed, cavort in a sensuous, frenzied fashion. Throughout the night in these African villages, one can hear the wailing of horns, and the incantation of watchers who seek to ward off the evil spirits, for the African lives in a demon peopled world. Thunder is the roar of the demons and disease is provoked by them. Held in so long with such foolish fears, this fetish worship has weakened both the mental and moral fiber of the people, depriving them of their powers of independent action. It follows that moral norms are pathetically low: polygamy and concubinage are conventional customs.

#### EVANGELICALS IN AFRICA

But while the Evangelical Church did not respond to Africa's need, Evangelicals did. Among the first Student Volunteers at North Central College were Rev. and Mrs. T. W. Woodside, who on June 2, 1888, left America to serve the American Board in Africa. After an eight weeks' sea voyage, and a two weeks' trek through fearsome African jungles they arrived at their destination at Bailundu, Portuguese West Africa. In 1895, and again at General Conference in 1898, Woodside sought to induce the United Evangelical Church to exert her missionary efforts in West Central Africa with the American Board, where pioneers had already reduced the language to writing, and where

expenditures would not be exorbitant. While the advantages of his proposal were obvious, it was felt the denomination would rally to the support of a denominational mission more enthusiastically than to a joint mission. While the Woodsides continued their ministry in Angola, other Evangelicals serving various Boards sought to take the Gospel light into Mozambique, Kenya, Tanganyika, the Union of South Africa and the Cameroons.

The first Evangelical to serve in Nigeria was Miss Rose Boehning, who, after serving as Deaconess for the Illinois Conference for a time, in 1905 accepted the call to an African Industrial Mission in Nigeria. One year later Guinter arrived. He was an Evangelical by birth, and as a youth matriculated at Albright College, Myerstown, Pennsylvania, where Professor A. A. Winter profoundly influenced him. During his college days he joined the Student Volunteers and followed with keen interest the progress of the newly-established Evangelical mission in Hunan. One day there came to the college platform Dr. H. Karl W. Kumm who had gone to Africa first in 1899, and was the first white man to traverse the North Central Africa Divide between Congo Shari and the Nile. In 1904 he had led the first missionary company of the Sudan United Mission into the Sudan. Kumm profoundly impressed the students, as he graphically described the millions in West Central Africa who were literally in the valley of decision, and that picture, in a moment, crystallized Guinter's earlier uncertainties into one fixed purpose. He must go to Africa. But how?

#### SUDAN UNITED MISSION

The ultimate result of a conversation which occurred in the dining room of the Assuan Hotel at Assuan in January, 1900, was the organization of the Sudan Pioneer Mission which developed a chain of twelve missions from Jerusalem through Abyssinia, manned by students from the Mission School of St. Chrishona in Switzerland. This group, observing the rising tide of Islam, sought to arouse the British Christian public and the Free Church missionary societies to the situation in the Sudan, "the largest area of unevangelized territory in the world." Though

none of the missionary societies could be persuaded to undertake the work alone, there were evidences of willingness to participate in a coöperative mission. A meeting of the representatives of the principal Free Churches was convened in the session room of the United Free St. George's Church, Edinburgh, and there on June 13, 1904, the Sudan United Mission began to take form. Though more than a year was to elapse before the Sudan United Mission was fully organized and placed on a solid basis in Great Britain, on July 23, 1904, its first four missionaries left Liverpool to select and occupy mission sites in Nigeria. The doctrinal basis of the Mission was that expressed in the ecumenical creed of the Evangelical Alliance. Its direction was in the hands of a Board of Directors chosen from among the participating churches. Its goal was to erect a chain of mission stations across the Sudan to stem the advance of Mohammedanism. In March, 1906, a group of people on this side of the Atlantic organized the American Branch of the Sudan United Mission, and in May the first missionaries from America went to Nigeria.

In the fall of 1906 Guinter sailed for Africa to serve under the Sudan United Mission. Arriving in Nigeria, he joined the American party which was working among the populous Jukun and Chamba tribes, whose languages as yet had not been reduced to writing. During most of the time Wukari was his headquarters for his pioneering work. In 1909 at the conclusion of his first furlough he returned to Wukari with his new bride. No white woman had ever been seen before in that section of Nigeria, and many times during the first weeks on the compound the matting on the fence was deftly parted to permit curious dark eyes to peep through at the new arrival.

The next years brought the first fruits of the mission enterprise. In September, 1910, a Mohammedan boy accepted Christ as his Savior, but his witness was very brief, for he soon died. March 20, 1911, "was a day of rejoicing for us," Guinter wrote, for on that day, Agyo, the first convert of the Jukun tribe, professed Christ in the presence of his tribal king, and renounced beer and Boko, the demonic spirit. Somewhat later, Lar, of the Yergum tribe was baptized, and a few days thereafter a

nameless negro was the first of the Hausa tribes to profess conversion. When a son of the Anque chieftain became a Christian, the missionaries were elated, for each such testimony was weakening the deep-seated prejudice against the foreigner, and undermining the pagan superstition that the white man's God was not for the black man. In 1912 the first marriage service was read in the newly-erected chapel. Simultaneously the Guinters were translating sections of the Gospels into the local languages.

These achievements were rudely halted by the outbreak of the World War. Next door neighbor to British Nigeria was the German Kamerun, and when the belligerents were locked in their titanic struggle in Europe, both contestants armed and directed Africans against one another in a war which neither understood, and which basically, affected neither. It was a white man's war, but the black man bore its burden. The natives, the missionary wrote: "cannot understand how it is that they have been prevented from fighting each other as they used to do, and now the white men are fighting each other." But peace came sooner to Africa than to Europe.

In January, 1915, a Training School for African evangelists was opened with thirteen men and one woman, representing six tribes, as a student body. Meanwhile Mrs. Guinter established a day school, and supervised women's work. Two years later Guinter was made superintendent of the Wukari mission. From this post he realized as never before the urgency of the missionary task as many tribes, dimly aware of the inadequacy of their pagan faiths, stood halting in their decision between Islam and Christianity. His heart was torn between the calls of the new country, and the dire needs of the settled stations. There was so much to be done, and so few were the hands to do it, and so limited the time!

#### THE EVANGELICAL CHURCH ACQUIRES AN AFRICAN MISSION

When Guinter went to Africa, his friends in eastern Pennsylvania followed his work with keen concern. From the day of his departure, Mr. and Mrs. W. J. Gruhler, and several W. M. S. auxiliaries contributed toward his support in a private manner.

On each furlough he itinerated through the denomination, particularly in Pennsylvania, soliciting for his Nigerian work in pulpit, camp-meeting and convention, and successively the enthusiasm for an African mission increased. In 1910 the plea to support Gainter as an official denominational missionary was refused by the Board of Misisons, though it did authorize its Secretary "to receive funds for Gainter who labors in Africa under the Sudan United Mission," which definitely raised the status of the denomination's interest in his work. During the quadrennium the W. M. S. established an "African Fund": local societies like that in Christ's Church, Philadelphia, were created to collect money for a Nigerian mission. General Conference, 1914, took a further step when it voted that if Gainter's salary were not covered by contributions from Evangelicals in direct gifts for Africa, any deficit should be paid out of the General Treasury.

The African Mission of the Evangelical Church is attributable to the indefatigable determination of the W. M. S. Local societies at first, then conference branches gave it their loyal support. In 1915 the Central Pennsylvania Branch voted that inasmuch as the Gainters were "recognized missionaries of our church," that missionary groups study African missions and hold special meetings annually to support them. A year later the W. M. S. Board petitioned the General Board to allow them to assume responsibility for Gainter's entire support. The Board weighed the petition, but in the face of increasing calls for money from the China Mission, and the increasing home mission stations, could not approve it. By 1917 every conference branch of the W. M. S. was contributing to the "African Fund," and already Evangelical youth were inquiring about the possibility of serving the Missionary Society in Africa. When in 1918 it was reported that the W. M. S. had contributed \$1,720.97 for the African work, whereas Gainter's salary was but \$1,100, the Board took the next step, and permitted the W. M. S. to assume the support for *Gainter and his station* for the new quadrennium. Gainter's presence at the Board meeting in 1920 accelerated the movement toward a denominational mission in Nigeria.

The merger of the two Evangelical churches in 1922 was an epochal event in the life of these societies. It was significant and suitable that this event should be accompanied by a courageous missionary advance. The W. M. S. had on hand \$12,744.06 for the founding of an African mission. Two consecrated young people from the Platte River Conference, Rev. and Mrs. I. E. McBride, had volunteered to return to Africa with Guinter if they were appointed by the Board of Missions. The latter told of tribes still untouched by Christian missionaries, and of his willingness to go alone, or with helpers among them. These factors taken together impelled the W. M. S. to ask the Board for permission to "make itself responsible for one tribe in Africa, as our part of the Sudan United Mission." The Board approved the petition, and thereby the Evangelical Church served notice of her intention to place her name among the Christian agencies which have given themselves to healing the "open sore of the world."

While the initial decision had been made in 1922 to support a mission work in Africa, the final step in the establishment of a denominational work was taken four years later. A committee which had been appointed "to take into consideration the entire question of continuing missionary service in Africa" reported to the Board, in part:

*"Resolved, That we accept the Wukum district of Yola (now Adamawa) province . . . and our denominational mission field in affiliation with the Sudan United Mission for evangelization and Christian development . . ."*

This report the Board adopted. In addition it granted appointments to Rev. and Mrs. J. J. Armold and Rev. and Mrs. V. E. Walter. General Conference, 1926, ratified and approved this assumption of the Nigerian work by the Board of Missions, and thereby Sudan Mission became an official denominational mission.

Consultation with the Sudan United Mission, after the action of 1922, led to the establishment of a mission among the Wukum tribes. While his family remained in America because of a child's illness, Guinter and the McBrides sailed aboard the

S.S. Franconia, September 29, 1923, for their new, and distant, and difficult duties. The plans were clear:

"The first task will be building of a very temporary building for the coming rainy season. This done we shall settle down to learn a new language and reduce it to writing. By that time we should have won the confidence of enough of the boys to begin our day school work, and begin regular systematic itineration of the villages."

December 20th the missionary party arrived in Wurkumland. The government rest house at Bambur, consisting of a group of unfurnished mud-huts surrounded by a grass mat fence, was made the temporary home of the McBrides. The day after Christmas a group of natives moved a shelter from the town to the mission location which had been acquired just outside the town. It was then possible for the McBrides to devote themselves to language study, and by April they were able to converse and hold testimony meetings in the tribal language. As the summer wore on they were gratified to receive permission from the Educational Ordinance of His Majesty's Government in Nigeria to open a mission school.

While the McBrides were struggling with the language, Guinter directed the erection of the first building of the compound. The walls of this chapel consisted of sun dried clay. Sturdy palm pole rafters supported the grass thatch on the roof which warded off sun and rain. The willingness of the natives to help in the work, and their readiness to join in the daily worship service pleasantly surprised the missionaries. In succeeding months other requisite buildings were erected.

#### THE BEGINNINGS OF MEDICAL WORK

The Nigerians needed the healing services of medicine no less than they needed enlightenment. From the beginning of Guinter's ministry simple medications had been used by the missionaries to heal the festering sores of the natives. The first Evangelical missionaries were abundantly occupied with pioneering in this new country, but they were not too busy to see the rôle

which medical missions might play. In 1926 epidemics of influenza and spinal meningitis threatened the tribes, and many of the natives, persuaded by their medicine men, were convinced these were the first fruits of the presence of the Christian mission: only a return to the pagan gods would bring health.

The evangelistic missionaries were no match for serious diseases, either among the natives or among their own number. Mrs. Walter became ill, and after a period of hospitalization in distant Lagos, was ordered home in January, 1928. Mrs. Armold lay ill in the Sudan Interior Mission rest-home at Miango. These circumstances conspired to impel the Mission to appeal for a doctor in 1928. None more keenly than the missionaries themselves who live in a disease-laden country, miles from medical care, feel the disappointment when the appointment of a doctor has failed to materialize.

To attempt to meet the needs of the people of Wurkumland in a slight way, a mud-walled dispensary was built in 1932. Near by the natives erected several small additional buildings for the use of patients who had traveled long and hazardous trails to find respite from their pains. Today there are medical huts at all the stations. In 1935 the Sudan United Mission accepted one of the promising young Africans from the Evangelical mission, and placed him in training for dispensary work. Following a period of training he was licensed by the government, and allowed to apply medication for burns, cuts, bruises and to administer hypodermics. Two years later the British government made it mandatory that all missionaries have six months instruction in tropical diseases, to equip them to meet the needs of the African people.

Of course, none of these measures has met the basic need for a doctor. Until one arrives, the evangelistic staff does such medical work as it may and can. In 1939, 18,890 treatments were reported on 2,570 patients, but in the same year government regulations forbade the administration of hypodermic injections without a special permit. Confronting the apparent inability to secure a doctor, the Board in 1940 directed that if none could be recruited "within a reasonable time," a nurse should be appointed.

From the beginning of the mission, consecrated Christian young people have accepted all the hazards involved in mission life in Africa, knowing full well the daily, deadly perils. Death has stalked through the mission, and on October 10, 1933, Ruth Lowell McBride was taken. Elizabeth Conboy McBride died March 25, 1941. Both lived and died full of faith and courage, and their ashes have given Wurkumland a singular sacredness for Evangelicals. We shall not break faith with them, or with the One they served.

#### EDUCATIONAL MISSIONS

While intellectual enlightenment is one of the things most needed in Nigeria, it is little wanted. As soon as a missionaries' residence was erected in Bambur a day school was opened, with McBride instructing the boys, and his wife, the girls. Not until after Easter, 1925, was the three-room schoolhouse ready for occupancy. The following year there were twenty-three pupils in the school, receiving instruction in the Bible, reading, writing and arithmetic. The pupils were not exclusively children, but among them were men and women making heroic efforts to learn these elementary subjects. The African school is a singular school with few points of resemblance to schools in America, Japan, or China. It is only a bush school on the fringe of civilization, but in it are those who will influence the tribe for good or ill in its forward march. Therefore, from its opening prayer when all reverently kneel while the missionary prays, to the concluding Scripture lessons and prayer, the school holds unsuspected possibilities.

Since their arrival in Bambur, January 11, 1927, Mrs. Armold has supervised much of the educational program of the mission. Because enrollment in the school is taken to signify an open break with their old religion, most of the Africans eschew education. In numerous cases the matriculation of youths has brought social ostracism, and in some cases, ejection from home. Parents want their children at home working for them, not in school. No doubt equally subversive in its effect is the phlegmatic African temperament which reacts from the daily disciplines of education. However much these factors impede the work, the mission staff,

led by Mrs. Armold, have patiently continued their work, aided by the prestige of the officers of the British government. In 1931, after the school had been in existence seven years, forty-three had learned "to read with some degree of exactness."

With the development of outstations, new schools appeared. In mid-June, 1929, a primary school was opened at Pero. In 1932 permission was granted by the government to offer instruction at Kerum, and a schoolhouse was built. The following year two new schools were opened, one at Gbwere, eight miles distant from Pero, and the other at Banyan, four miles from Bambur. These rapid developments led the missionaries to employ advanced pupils in instructing the newer ones. Yepu began to assist Mrs. Walter at Pero, and at the present time his school at Pero is the best attended of all the mission schools. After completing the five grades in these schools, Christians who have displayed their trustworthiness and abilities may go to the Sudan United Mission Training School at Gindiri. The first flicker of light has fallen upon Wurkumland. But like light, education works imperceptibly, and the future will yet reveal the curative and reconstructive elements of what has already been done.

While every valley in Wurkumland has its own dialect the common language indispensable in trading or traveling is the Hausa. The missionaries began the study of this tongue in 1932. By 1936 it seemed advisable to add Hausa language instruction to the curriculum, and the plan which was then adopted and still obtains, permits a student to elect it during his last two years of study.

But before reading can be taught, there must be books, and missionaries were driven to the necessity of making the needful texts. In 1925 Guinter reported the first primer in the Wurkum tongue was off the press, and that the second reader was ready for printing. Since that time every missionary appointed by the Evangelical Church has added to the fund of translations. Dictionaries, hymn books, catechisms, and sections of the Bible have been made available for the literate. The Evangelical Mission sponsored the publication of the Hausa Grammar.

## EVANGELIZING THE NIGERIAN

However, the dominant purpose in the establishment of this mission was that fear-laden Africans might know Him, whom to know is Life Everlasting. Medicines and schools have simply been the means of proclaiming his Name. The section of Nigeria allocated to the Evangelical Church is rectangular in shape, extending some seventy miles in one direction, and thirty-five in the other. In this there are 60,000 people, speaking twelve languages and five dialects, who must be told that God so loved the world that he gave his Son. The initial chapel at Bambur was small and temporary; it was supplanted by a church which on March 29, 1925, was dedicated to the memory of Mrs. W. J. Gruhler and the glory of God. To Guinter's joy there were present on that gala occasion the chiefs of the Balasa and Kwonchi tribes, as well as some from the local clans. These "are old enemies. . . . It was most interesting to look over the audience and pick out man after man who carried battle scars acquired in one or the other of these places. . . . Yet here we all sat down together in the first Wurkum church, and we had a glorious time. . . ." Besides the work at Bambur, two other centers for workers were beginning to open, though up to 1927 the missionaries could not point to one native seriously inquiring after Christ.

In the fall of 1925 the McBrides spent four months at Kerum, though the station was not opened there officially until July 9, 1926. January 11, 1927, Rev. and Mrs. Armold and Rev. and Mrs. Walter arrived in Bambur to join in the crusade for Christ and his righteousness against African idolatry, immorality and ignorance. Upon the arrival of the reinforcements from America, Guinter and McBride left Bambur in March "to investigate a station location at Pero." They found there an abandoned government house which the British consented to loan them until a more substantial building could be erected. Later the Board voted \$1,000 for the new Pero station, and the Walters were appointed there. The absence of the missionaries during the first eight months of 1928 retarded the work, but upon their return the government issued a permit allowing them to erect



THE FIRST MISSION MEETING—BAMBUR, MAY, 1929  
Walters—Guinters—Armolds—McBrides



THREE NATIVE WORKERS IN AFRICA



DEDICATION OF FIRST EVANGELICAL CHURCH, BAMBUR, NORTHERN NIGERIA,  
BRITISH WEST AFRICA



INTERIOR OF BAMBUR CHURCH

a building. In 1929 the Pero mission buildings were completed, funds for them having been provided by Miss Bertha Ebert and Mr. H. A. Ebert of Red Lion, Pennsylvania.

In 1929 four inquirers were reported, among them one young woman from Kerum, "the first Wurkum woman to accept Christ." Not until 1933 was the first female convert reported at Bambur, and of her the missionary wrote "she has endured beating, threatening, and burning for His sake." By 1929 Kerum seemed the most promising of the three stations. It was "less conservative and more open to school, medical, and evangelistic work than any of our other towns," and the need for a resident worker to press on with these successes was clearly felt. But missionaries were not available. Rev. and Mrs. A. J. Faust arrived in Africa in 1930. However, Guinter's health was no longer able to endure the tropical climate, where the temperature averaged 100° during the year, and July 31, 1929, he was obliged to return to America. At that time the Armolds were in America, and at their return the McBrides left on furlough. Kerum, therefore, could only be served by Maiganda and Amadu, two of the twelve native Christians who constituted the entire membership on the three stations.

Yet the undismayed missionaries kept everlastingly at their tasks, while their eyes were ever open to new areas. In 1926 Guinter, and in 1929 McBride, described the need among the natives in the eastern part of the province. In 1932 the latter visited this area, touching a hundred towns and villages where the story of Jesus had never been told. Initial plans to enter this area in coöperation with the Sudan United Mission, were voided by the depression. However, in 1932 the Good News spread from Pero to Gbwere, a large village eight miles northwest.

When the depression settled upon America the Board voted against the establishment of new stations, and inquired into the advisability of reducing the staff. Fortunately, the latter was not done. As the depression subsided, our Mission in 1935 joined an inter-mission conference, and with its associates embarked upon a program "to reach thoroughly within three years'

time, every village, and town of all the districts." After twelve months' work it was reported that nearly all the villages of the Pero and Kulung tribes had at least heard the Gospel.

In 1936 the Evangelical Church entered the eastern district of Wurkumland. The Superintendent reported that through a misunderstanding of the mind of the Board, he had procured a permit to occupy a three-acre lot at Bambuka. Using money which he had saved elsewhere, the Superintendent erected a building in one of the most pagan sections of Nigeria. Simultaneously, Yepu, a native evangelist offered to go to Gwundali. Furloughs made it impossible to appoint a missionary to Bambuka, but Kasala and his wife, Tebe, Bambur Christians, went there as station guardians, and witnessed fruitfully to a strange people through a strange tongue. In 1938 when the Missionary Society was celebrating its centenary, the Board voted to establish a mission at Bambuka, and Kasala serves today at Bambuka. There during 1940 about half a dozen persons expressed their desire to follow Christ because of his ministry.

These years of missionary expansion were also years of growth in the older stations. In 1934 Walter erected and dedicated a native church at Pero seating 350 people. It was eventful, not only because it was the first church to be erected in Pero-land, nor because its total cost was \$85. Its claim to attention is due to the fact that, in a place where the wage scale for labor was eight cents per day, all but \$5 for the structure was paid by the Pero Christians. During the same year a church was erected at Kerum. Since that time, as money has been available, suitable dwellings have been erected at Bambur, Kerum and Bambuka. One of the outstanding contributions to the physical comfort of the missionaries was the cash gift of \$1,882 presented by the Board of Christian Education of the Canada Conference which was used to install running water in the Bambur and Pero properties.

#### DEVELOPING NATIVE LEADERSHIP

That which heartens the missionaries most, is the way in which Africans have begun to assume responsibility in the

mission. True, numbers of Africans have found the way harder than was anticipated, and numbers have "backslidden." Their comparatively recent departure from theft and polygamy readily accounts for the ease with which they lapse into the old native habits. They more readily leave their idols and divinations than immorality. Repeatedly, promising believers are disciplined for lapses into polygamy. Occasionally, as in the cases of Janga and Auta, the lapsed ones repented, and after probation were voted back into the Christian society. In every case, however, it is a jury of his African peers who tries and pronounces sentence upon the transgressor. That some should lapse is not as remarkable as that some who have just risen from jungle darkness should maintain the faith. The repeated accounts of the destruction of idols, the renunciation of fetishes and polygamy, and the breaking of immoral relations testify that the Gospel is reaching the people where they live. If to save a man means to change a man, the Evangelical Mission has been an agent in the salvation of men.

Superintendent Guinter had been active in a Workers' Training School but his transfer to Wurkumland in 1922, and the duties involved in foundation laying there, had separated him from the institution. About 1930 for the first time, young converts in the Evangelical Mission were sent to adjacent villages to testify. Armold reported in 1935 that voluntary workers were going out of Pero to ten adjacent towns and villages to preach Christ. This service was without remuneration. The furlough system which left only one or two missionaries in Wurkumland, placed increasing responsibilities upon the native Christians.

The Sudan United Mission established a training school for some of the most promising Africans of its affiliated stations at Gindiri. From Kerum, Amadu and his wife went there in 1934, the first from the Evangelical Mission. Others followed, and in 1936 Superintendent McBride reported that "the nucleus of an African staff is forming and becoming a valuable asset to the work." Amadu died prematurely, the victim of sleeping sickness, but Kura from Bambur, and Yepu and Dege from Pero, after receiving their training at Gindiri, have become faithful evan-

gelists of the Cross. Upon the request of the Sudan United Mission, the Board permitted Dr. McBride to teach for a term in the Gindiri school. The difficulties attendant upon the distance to Gindiri already in 1939 raised the question of establishing an elementary training school nearer the Wurkum district.

For the cultivation of the Christian life, and the better understanding of one another, a native Christian convention was held in Bambur for the first time in 1930, and was composed of Kulung and Pero Christians. The meeting was successful. Each succeeding year an increasing number of Christians whose religion was stronger than their former tribal loyalties, have gathered together for several days of happy, edifying fellowship. These conventions have been continued annually because of their evident fruitfulness in deepening Christian life, and strengthening the bonds of Christian love.

Experience has proven that these trained leaders are abundantly able to carry on the routine work of a station during the missionary's furlough. In the problems of missionary expansion they still stand in need of missionary counsel. In 1938 a signal step was taken at Pero when Yepu received partial support from the local congregation, the first time the natives had paid anything toward the support of an evangelistic missionary. This step is being followed at other places, all looking toward the goal, which is an independent, indigenous church.

#### MISSION ADMINISTRATION

The Board in 1926 named Guinter Superintendent of the mission, but already at that time the years spent in Africa had undermined his health. While on furlough in 1928 he submitted to two operations, and appeared to have recovered, but within five months of his return to Africa, he was stricken again, and July 31, 1929, Guinter was obliged to say farewell to the land which had captured his spirit in 1906. For twenty-three years he had labored in Nigeria, and accomplished much in laying foundations. He had been among the first of the Sudan United Mission workers in Nigeria; he had guided the Evangelical Church into Wurkumland, and founded the Mission

there; he was the first Superintendent of the Mission; and best of all, he was an accomplished missionary. Ill health had forced his return to America, and in 1934 he resigned the Superintendency of the Mission. Upon his return to the homeland, he gave himself to the Christian ministry within the bounds of the Central Pennsylvania Conference until February 12, 1941, when, in the midst of his pastoral duties, God took him.

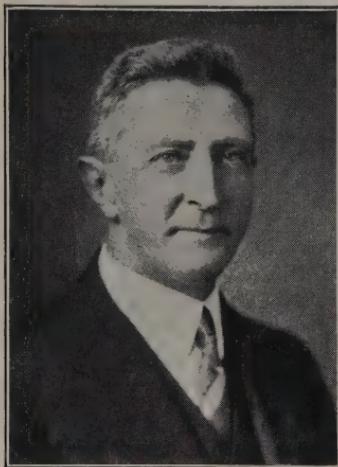
Since that time, Dr. McBride has been quadrennially elected to that post. Associated with him at the present time are Rev. and Mrs. J. J. Arnold, Rev. and Mrs. A. J. Faust, and Rev. and Mrs. Karl Kuglin. After eighteen years of earnest effort the African Mission consists of four organized congregations, and sixty-seven members. It is the purpose of the Evangelical Church to aid in the development of Ekklesiya Chikin Sudan, an all-Nigerian Christian Church, and not to establish an African Conference of the Evangelical Church.

#### THE UNFINISHED TASK

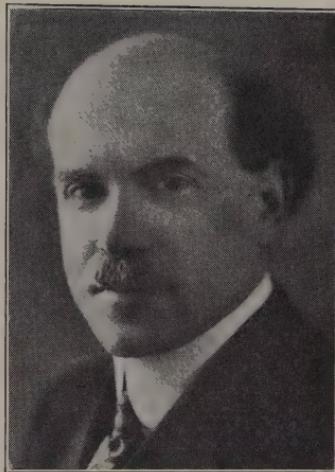
Africa is no longer the white man's grave that it once was; however, no possible measures can make Nigeria comfortable to men born in the temperate zone. Cannibalism has disappeared, and the natives are usually curious when not actually friendly. Crocodiles, poisonous snakes, and an occasional wild beast constitute the physical dangers: invisible germs lurk menacingly everywhere. But love, not fear, makes a missionary. Nothing other than a sheer love of Christ in whose face the Eternal God is seen, has ever sent a missionary to Nigeria, and kept him there for years on end. As long as there are unredeemed lands, love's work is not done. Unoccupied lands are not only geographical, but they are moral and intellectual, too. Every extension of Christian interest is a creative departure which offers a new spiritual resource: "Ask, and it shall be given you."

The tumultuous forces now impinging upon American life are felt in backward Africa, too. Men come from the villages to work in the mines. They leave their rude huts of mud and grass to labor in buildings of reinforced concrete or steel. They move in a step from the age of Abraham to that of Henry Ford.

Modern nationalistic industrialism and modern war agitate Nigerian huts and one of the most serious social problems confronting the church is the collapse of tribalism. A mental trek is concurrent with the trek from the village to the town, and the African today who is throwing off the restraints of the tribe, and moving away from his old mental and moral moorings wavers uncertainly. Therefore, this is not the season for abdication nor surrender. Tribalism, the old form of group life, is definitely on the decline, but the Christian community proffers a new form of group life. In it he finds a hospitable fellowship and comes to his full stature as a member of this society. To the salvation of men, and to their integration into a Christian fellowship, the Evangelical Mission in Africa stands committed.



REV. C. W. GINTER  
Founder and first Superintendent,  
Evangelical Mission, Sudan,  
N. Nigeria, Africa



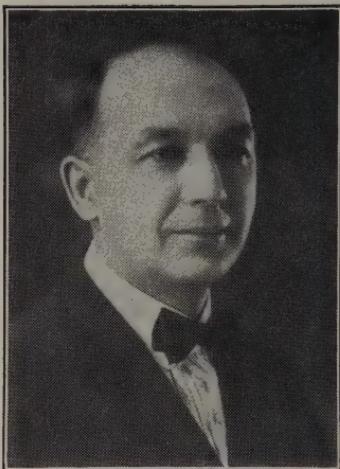
REV. A. GIULIANI  
after whom the Milwaukee Italian  
Church is named



REV. G. BUSACCA  
First native Superintendent of  
the Italian Mission



DR. IRA E. MCBRIDE  
Superintendent, Africa Mission



REV. A. E. LEHMAN  
Superintendent, Kentucky Mission



REV. MARLO N. BERGER  
Superintendent, Italian Mission



DR. C. C. TALBOTT  
Superintendent, China Mission

## CHAPTER XII

### THE EPILOGUE

THROUGH nearly twenty centuries, Christ has been recruiting men and women to go into all the world and win people to him. Toward the achievement of this purpose, the Evangelical Church has contributed of her resources that heralds of the Kingdom might be sent upon their way. Institutions and denominations may lose their vitality and become "the negation of youth erected into a system," but Evangelicals have gone to distant shores not to perpetuate an ecclesiastical organization but to work and witness for Him. And after all, what crusade today can compare with this signal one which affects the millions who are facing a new destiny?

How much has been accomplished in Protestant foreign missions in the last one hundred and fifty years few people realize. In 1929 when the missionary program was at its height there were 30,000 Protestant missionaries scattered all around the world supported at the rate of \$60,000,000 per year. During this century and a half the Bible was translated into more languages than ever before. More languages were reduced to writing than in all previous eras of human history. Whole nations have been taught by missionary teachers, and entire peoples have received healing and health at the hands of Christian doctors in mission hospitals. At the Conference of Jerusalem in 1928 it was reported that there were 8,000,000 Protestant Christians on the mission fields: ten years later the number had increased to 13,000,000, an increase of sixty-eight per cent. For the decade ending in 1939 Protestant Christians increased 40% in China, 50% in Japan, 100% in Africa, and 150% in South America. Today the world Christian mission in its 3,443 hospitals and dispensaries provides healing for nearly 9,000,000 annually. In the 56,891 Christian schools and colleges, over 3,000,000 are under Christian instruction, being prepared for intelligent leadership.

Since the Evangelical Church appointed her first foreign missionaries, circumstances have radically changed. That which was then the great hope is today a realized fact: an able Christian native leadership is today a reality and an operative factor in foreign lands. Today virtually every part of the inhabited world has "heard" the Gospel. It is emphatically true that "the missionary movement of the past century has been the most notable outpouring of life, in the main unselfish, in the service of alien people, which the world has ever seen . . ." Today

"In India the number of baptized Christians is increasing at the rate of 15,000 a month. South of the Sahara the number of African communicants has doubled in the last thirteen years, while in Latin America they have trebled in the same period. In the Philippine Islands, a Church of 200,000 communicants has sprung up within this century, and in China and Japan the number of communicants has multiplied fivefold within the same period."

Today God is doing wondrous things in our earth, and the founding fathers of the Evangelical Church would be amazed at the work of His grace.

But these very achievements have, with other conspiring factors, served to dampen missionary ardor, for with the reports of the emergence of strong native churches abroad, the church in America has lost too much of its enthusiasm. The evident success of the missionary program in encircling the globe undoubtedly signalized the end of an epoch in missions, and some have concluded the whole task is completed. Other factors explaining the current tendency to accept missions by proxy are: the increased pressure to maintain the home church during the past twenty years; the widespread pursuit of pleasures and things (the same nation which paid \$21,000,000 in football admissions, contributed \$1,500,000 for missions!); and a totally inadequate conception of Christianity which ultimately issued in a religious equalitarianism which found no distinctive differences between Jesus Christ, Buddha, Confucius, and Mohammed. Of course, if it is true that all religions are fundamentally the same, differing only in vocabulary and mannerisms, then it fol-

Iows that the foreign missions movement is a splendid extravagance.

Does the world need Christ today? Despite all the mission schools that have been established, the world is still immersed in ignorance—at least eighty per cent of the peoples of Africa, Asia, and Latin America can neither read nor write. For all the doctors and nurses and dispensaries which Christian charities have established throughout the world, there is untold needless suffering, and an appalling want of medicines and medical skills. Of the two billion persons on our planet today, nine-tenths of 1% are Jews; 9% are Protestant Christians; 11% Buddhists; 12% Hindus; 13% Moslems; 16% Confucianists; 19% Roman Catholic and Orthodox Christians; 20% animists and primitive pagans. There are today more ordained clergymen in the State of Iowa than there are in Mexico, Central and South America. In less distant places social philosophies and political faiths, which make national policy the supreme goal and rule of life, are shrinking the minds of peoples into provincialisms that are diametrically opposed to the all-inclusiveness of the Kingdom. Archbishop Soderblom in his book on Christian Fellowship quotes a Russian theologian who said "A Russian house may be divided into several rooms by low walls. Up above there are no dividing walls: down below the people live in separate rooms." The world today is divided off into parochial groups by "stones of forbidding" of caste, race, nation and ideology which alienate men one from the other, and deny their common origin in God. For all the fact that the whole world has "heard" the Gospel, the world is morally sick, and its peoples behaving themselves like jungle tigers. For all the light which the Gospel has shed abroad in distant places, men are still in the clutches of fears and dreadful apprehensions. For all that our predecessors have done at home and abroad, the world is so largely Christless. Nevertheless, in this dark night of the world, there are stars which pierce the darkness.

Can it be accidental that the same quarter century which has seen the emergence of totalitarian states, and the outbreak of a totalitarian war has also revealed as never before the world-

embracing character of the Christian Fellowship? That small fellowship which Jesus formed was the recipient of a newly-sensed power on the Pentecostal occasion. Scholarship today asserts that the article "the" belongs in Acts 2: 42, so that the verse more accurately reads: "They continued steadfastly in the teaching of the apostles, and *the fellowship*." "The fellowship" was a new, and an abiding reality. That Fellowship survived the insidious patronage of Emperor Constantine, and the violence of Genseric and his Vandals, and of Attila and his Huns and in spite of periodic reverses, that Community of Christ has in our generation come into a new and vivid consciousness of its super-nationality and universality. The same abounding vitality in it which sent Paul out over strange roads was the compelling power impelling Albright, Krecker, Dubs, Link, Guinter and those unnamed heroes who have followed in their train. Today that Goodly Fellowship, of which the Evangelical Church is an integral part, is to be found in every part of the world. The Christian World Community is today no dream, nor some "far off divine event" but a definite reality which has demonstrated its ecumenicity and oneness if in no other way than by the succession of Councils from Edinburgh in 1910, to Amsterdam in 1939. On the issues which divided their countries the Christians at the conference tables did not always agree: they agreed to differ, but resolved to love. Edinburgh Conference in 1937 in this way affirmed the reality of the universal fellowship:

"This unity does not consist in the agreement of our minds, or the consent of our wills. It is founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his Church. We are one because we are the objects of Grace and love of God, and called by him to witness in all the world to his glorious Gospel. Our unity is of heart and spirit. We are divided in the outward form of our life in Christ because we understand differently his will for his Church . . ."

Today this Great Fellowship is menaced by determined and ruthless foes. Already in 1910 when the great Missionary Con-

ference assembled in Edinburgh that body spoke more truly than it knew when it said: "We are moving up to a situation for which we are not prepared, and the Christian experience is not deep, intense, or living enough to meet." Now persistent frontal and subtle attacks are being made upon its very cornerstone, the Lordship of Christ. It is threatened today not only by the organized religions of the non-Christian world, but by the new exaltation of the state and already some have been called upon to join the ancient company of "prisoners of the Lord." Confronting this wolfish world, and despairing of its healing we should very much like to forget the whole sorry mess. When Dr. E. Stanley Jones came to recognize the full magnitude of the responsibilities of the national preaching mission he is said to have confessed: "I would like to have taken the next boat back to India, *if I dared.*" But he didn't dare. Much as we as individuals and as a Christian denomination should like to flee the present evil world, we dare not because the haunting memory of the Man on the Cross will not permit it.

A disabled submarine grounded on the ocean floor is in a state of utter helplessness. The individual members of the imprisoned community can frantically signal their distress, but unless assistance comes from outside and from above, that society of men is doomed. Such is the plight of the human family whose rescue can only be effected from Above. The Christian Gospel declares that that help has come from God in Jesus Christ, and that in Him, God visited his people, and that He is "the propitiation for our sins, and not for ours only, but for the sins of the whole world." He is the healer of the hurts of mankind. Yet infinitely more terrible than human suffering is human sin: but He "taketh away the sins of the world."

The Cross which was once the symbol of the world's crudest punishment has become the world's symbol of salvation. It stands as the symbol of the reality which integrates and unifies the human race. In the second century Diognetus described Christians as the social cement which held society from disintegration. With the sign of the Cross we face the unknown future with stout hearts. The Evangelical Church stands com-

mitted to the belief that the world lies in the lap of a powerful and loving God. It believes that in the stupendous act of love wrought in the death and resurrection of his Son there has been disclosed to man the transforming and adequate power of God's forgiveness with an incredible certainty. At Pentecost and in thousands of communities in our own world, we have seen the Spirit subdue strongholds and change the hearts of men and women. The Evangelical Church is committed to the belief that the task of the Church is to fulfill its divine trusteeship on behalf of *all* men. Since this is the duty of the Church, then "let the Church be the Church."

The Jerusalem Conference in 1928 enunciated in its inimitable language the message which the Evangelical Church carried to the American frontier a century ago, and it remains the burden of the missionary message today:

"We believe that men are made for Christ, and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror: we are impressed also with the horror that men should live without Christ.

"Herein lives the missionary motive. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied.

"Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals, and societies, and nations through faith in, and fellowship with Christ, the living Savior, and through corporate sharing of life in a divine society.

"Christ is our motive, and Christ our end. We must give nothing less, and we can give nothing more."

Look where you will today, the prospect for the future of Christian missions is not bright. Doors, once standing invitingly open, are now closed. The tides of combat have dealt mordant blows to some enterprises. Mission boards are sending few new missionaries into distant lands. Interest in missions is casual

and calculating. Nevertheless we do not lose heart, for as Professor Hocking said, "panic is pagan." Let us not forget the Christian Church itself was born and struck root in "bad times."

The end of this book is not the end of the story of Evangelical missions. The Great Commission has neither been abrogated nor amended. Evangelical people, as followers of Jesus Christ are committed to "Go into all the world and preach the gospel to every creature." In the future that awaits us, the Evangelical Church will continue her efforts for the curing of the bodies, minds and eternal souls of men until the kingdoms of this world shall become the Kingdom of our God. The blessing of God is upon us: His power is with us.

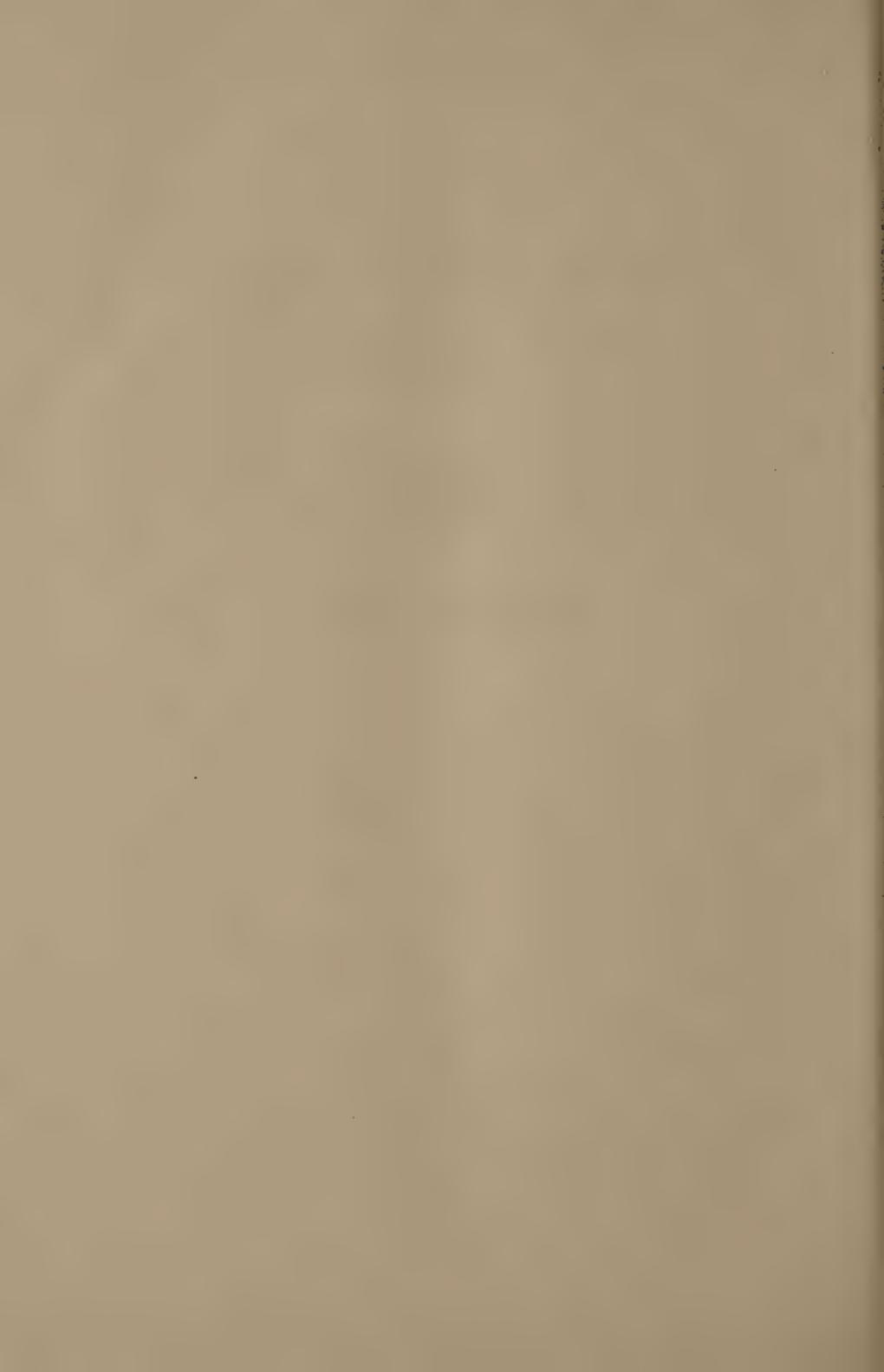
"Eternal God, whose power upholds  
Each flower and flaming star,  
To whom there is no here nor there.  
No time, no near nor far,  
No alien race, nor foreign shore,  
No child unsought, unknown,  
O send us forth, thy prophets true,  
To make all lands thine own."<sup>1</sup>

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<sup>1</sup> From the hymn, "Eternal God, Whose Power Upholds," by Professor H. H. Tweedy. Used by special permission of the copyright owners, The Hymn Society of America.



## APPENDIX



## APPENDIX

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### A. MISSIONARY ROSTER OF THE EVANGELICAL CHURCH

The letters used in the column at the right in the roster of Evangelical missionaries have the following meanings:

D—Died in service.

L—Leave of absence.

T—Transferred to some other service within the Evangelical Church.

W—Withdrawn from service for various reasons such as: affiliation with some other organization, marriage, moving to another country, ill health, riot, war, revolution or political circumstances.

#### EUROPE

##### GERMANY AND SWITZERLAND

Name	Conference	Length of Service	
Berger, Rev. John . . . . .	Indiana . . . . .	1874-1879	T
Berger, Mrs. John			
Guelich, Rev. Henry . . . . .	Wisconsin . . . . .	1875-1882	T
Heinmiller, Rev. G. . . . .	Iowa . . . . .	1878-1891	T
Hintze, Rev. Henry . . . . .	Illinois . . . . .	1878-1890	T
Hintze, Mrs. Henry			
Kaechele, Rev. Jacob . . . . .	Canada . . . . .	1866-1885	T
Kaechele, Mrs. Jacob			
Link, Rev. John C. . . . .	Cent. Penna. . . . .	1850-1865	W
Link, Mrs. John C. . . . .		1850-1851	D
Nickolai, Rev. John . . . . .	Ohio . . . . .	1850-1857	W
Ott, Rev. Christian . . . . .	Illinois . . . . .	1868-1873	T
Ott, Mrs. Christian			
Schnatz, Rev. John P. . . . .	Ohio . . . . .	1861-1873	T
Schnatz, Mrs. John P.			
Vetter, Rev. George . . . . .	Illinois . . . . .		T
Vetter, Mrs. George			
Walz, Rev. John . . . . .	Ohio . . . . .	1863-1904	D
Walz, Mrs. John			

Name	Conference	Length of Service	
Wollpert, Rev. John G.	Ohio	1856-1903	D
Wollpert, Mrs. John G.			

## ASIA

## JAPAN

Anderson, Irene	Illinois	1928-	
Bauernfeind, Susan	Minnesota	1899-1941	L
Berner, Natalia	Germany	1912-1922	W
Deckinger, Rev. Wm. J.	Kansas	1938-1940	L
Deckinger, Mrs. Wm. J.			L
Dienst, Rev. George E.	Kansas	1886-1895	W
Dienst, Mrs. George E.			W
Erfmeye, Edna	Kansas	1905-1923	W
Erfmeye, Florence	Kansas	1910-1924	W
Fischer, Rev. F. W.	California	1886-1895	T
Fischer, Mrs. F. W.			T
Gamertsfelder, Ina	Ohio	1924-1931	W
Gamertsfelder, Mary	Ohio	1920-1921	W
Haller, Cora	Ohio	1908-1913	W
Halmhuber, Rev. Adolph	Germany	1875-1882	T
Halmhuber, Mrs. Adolph			T
Hauch, Rev. J. P.	Canada	1899-1913	T
Hauch, Mrs. J. P.			T
Hartzler, Rev. Jacob	Cent. Penna.	1880-1887	T
Hartzler, Mrs. Jacob			T
Hammel, Esther	Ohio	1924-1929	W
Hertzler, Verna		1926-	
Hudson, Rachel	East. Penna.	1876-1885	W
Johnson, Ada B.	Ohio	1883-1888	W
Kramer, Lois F.	Ohio	1917-	
Kramer, Sarah	Ohio	1918-1924	W
Kammerer, Anna M.	Nebraska	1899-1906	T
Krecker, Dr. F. C.	East Penna.	1876-1883	D
Krecker, Mrs. F. C.		1876-1885	W
Kuecklich, Gertrud	Germany	1922-	
Leininger, Rev. A. A.	East Penna.	1922-1929	T

Name	Conference	Length of Service	
Leininger, Mrs. A. A.			T
Mauk, Laura	Kansas	1913-	
Mayer, Rev. Paul S.	Wisconsin	1908-	
Mayer, Mrs. Paul S.			
Neitz, Rev. F. C.	Illinois	1889-1898	T
Neitz, Mrs. F. C.		1889-1893	D
Ranck, Elmina	Illinois	1905-1926	W
Schirmer, Katheryn	Kansas	1917-1927	W
Schwab, Rev. Benjamin T.	Nebraska	1913-1921	W
Schwab, Mrs. Benjamin T.			W
Schweitzer, Edna	Kansas	1912-	
Seder, Rev. J. I.	Minnesota	1889-1895	T
Seder, Mrs. J. I.			T
Stauffacher, Rev. A. D.	Wisconsin	1912-1916	W
Stauffacher, Mrs. A. D.			W
Steinmetz, Esther	Kansas	1919-1922	W
Strock, Ada	East Penna.	1921-1925	W
Thede, Rev. Harvey T.	Michigan	1920-1941	L
Thede, Mrs. Harvey T.			L
Umbreit, Rev. S. J.	Wisconsin	1905-1926	T
Umbreit, Mrs. S. J.			T
Vogelein, Rev. F. W.	California	1883-1906	T
Vogelein, Mrs. F. W.			T
Walz, Professor W. E.	East Penna.	1882-1887	W
Walz, Mrs. W. E.			W
Wilkinson, Rev. C. S.	Canada	1918-1925	W
Wilkinson, Mrs. C. S.			W
Williamson, Rev. E.	Ohio	1924-1930	W
Williamson, Mrs. E.			W

## CHINA

Anderson, Rev. H. C.	Nebraska	1919-1926	T
Anderson, Mrs. H. C.			T
Bartges, Rev. W.	East Penna.	1940-	
Bartges, Mrs. W.			
Becker, Herman	Liebenzell		
	Mission	1927-1928	W

Name	Conference	Length of Service	
Behrens, Rev. J. E. ....	Illinois .....	1913-1920	W
Behrens, Mrs. J. E.			W
Boyer, Rev. W. S. ....	East Penna. ....	1925-1927	T
Boyer, Mrs. W. S.			T
Brandauer, Rev. F. W. ....	Atlantic .....	1935-	
Brandauer, Mrs. F. W.			
Brose, Rev. D. F. ....	Ohio .....	1926-1932	T
Brose, Mrs. D. F.			T
Brunemeier, Christine ....	Iowa .....	1922-1932	W
Brunemeier, Dr. E. H. ....	Iowa .....	1916-1927	W
Brunemeier, Mrs. E. H.			W
Butzbach, Rev. A. H. ....	Illinois .....	1904-1924	D
Butzbach, Mrs. (Lora Minch)			T
Davis, Rev. Harold E. ....	Cent. Penna. ....	1923-1927	W
Davis, Mrs. Harold E.			W
Dubs, Dr. C. Newton ....	Illinois .....	1900-1936	D
Dubs, Mrs. C. N.			
(Emma Hasenpflug) ....		1900-1914	D
Dubs, Mrs. C. N.			
(Minnie Gohn)		1912-	
Dubs, Rev. Homer ....	Illinois .....	1918-1924	W
Dubs, Mrs. Homer			W
Dunlap, Rev. Irving R. ....	Ohio .....	1909-1932	T
Dunlap, Mrs. Irving R.			T
Farnham, Rev. V. L. ....	Oregon .....	1922-	
Farnham, Mrs. V. L.			
Faust, Miriam ....	Iowa .....	1940-	
Fecker, Rosa ....	Minnesota .....	1921-	
Perch, Rev. A. L. ....	Oregon .....	1904-1905	W
Perch, Mrs. A. L.			W
Frank, Rev. H. S. ....	Minnesota .....	1919-1939	T
Frank, Mrs. H. S.			T
Fuessle, Rev. C. A. ....	Illinois .....	1901-1903	D
Fuessle, Mrs. C. A.			W
Granner, Justine, R.N. ....	Iowa .....	1922	
Hasenpflug, Marie T. ....	Ohio .....	1903-1927	W

<i>Name</i>	<i>Conference</i>	<i>Length of Service</i>	
Heidenreich, Elsie .....	Illinois .....	1921-1924	W
Hobein, Cora .....	Illinois .....	1914-1926	W
Kauffman, Rev. D. R. ....	East Penna. ....	1916-1923	W
Kauffman, Mrs. D. R. ....			W
Kelhoefer, Rev. E. ....	Washington ...	1904-1910	W
Kelhoefer, Mrs. E. ....			W
Kirn, Rev. S. P. ....	Michigan ....	1922-1926	T
Kirn, Mrs. S. P. ....			T
Knecht, Rev. T. S. ....	East Penna. ....	1913-1922	T
Knecht, Mrs. T. S. ....			T
Koebbe, Lydia .....	Michigan ....	1923-1927	W
Krumbling, Dr. F. C. ....	Michigan ....	1906-1917	W
Krumbling, Mrs. F. C. ....			W
Lehman, Rev. A. E. ....	Pittsburgh ....	1912-1926	T
Lehman, Mrs. A. E. ....			T
Lindenmeyer, Rev. A. C. ....	Illinois ....	1911-1913	D
Lindenmeyer, Mrs. A. C. ....		1911-1916	W
MacWillie, Dr. John .....	Scotland ....	1903-1904	W
MacWillie, Mrs. John .....			W
Magness, Bertha .....	Oregon ....	1916-1922	W
Merian, Rev. E. A. ....	Atlantic ....	1919-1926	T
Merian, Mrs. E. A. ....			T
Moyes, Mr. James .....	Scotland ....	1923	W
Moyes, Mrs. James .....		1923	W
Munford, Dr. D. C. ....	Kansas ....	1909-1921	W
Munford, Mrs. D. C. ....			W
Niebel, Dr. B. E. ....	Iowa ....	1914-1927	W
Niebel, Mrs. B. E. ....			W
Niederhauser, Alice .....	Indiana ....	1911-1915	W
Overmeyer, Rev. E. E. ....	Ohio ....	1940-	
Overmeyer, Mrs. E. E. ....			
Peters, Dr. W. W. ....	Ohio ....	1911-1913	W
Peters, Mrs. W. W. ....			W
Poling, Irene .....	Pittsburgh ....	1908-1910	W
Ranck, Rev. C. E. ....	Nebraska ....	1904-1919	W

Name	Conference	Length of Service	
Ranck, Mrs. C. E. (Anna Kammerer)			
Renninger, Anna M., R.N. ....	East Penna. ....	1916-	W
Ritzman, Rev. M. E. ....	East Penna. ....	1904-1922	T
Ritzman, Mrs. M. E. (Daisy Shaffer) .....		1912-1922	T
Roloff, Anna M. ....	Canada ....	1910-1924	D
Sanders, Rev. A. H. ....	C. I. M. ....	1914-1923	D
Sanders, Mrs. A. H. ....		1914-1928	W
Schuerman, Clara E. ....	Kansas ....	1917-1927	T
Schoch, Ignatia K. ....	Illinois ....	1920-1925	W
Schreiber, Mrs. George ....	Oregon ....	1917-1921	W
Schroedter, Martha ....	Germany ....	1920-1927	W
Schweitzer, Vera A. ....	Canada ....	1925-1928	W
Shambaugh, Rev. W. I. ....	Cent. Penna. ....	1908-1927	T
Shambaugh, Mrs. W. I. (Mary Mundas) .....		1908-1925	D
Shambaugh, Mrs. W. I. (Maude Leyda) .....	Pittsburgh ....	1918-1927	T
Shields, Lydia M. ....	East Penna. ....	1921-1924	W
Short, Rev. S. M. ....	Cent. Penna. ....	1914-1921	W
Short, Mrs. S. M.			W
Smalzried, Dr. E. W. ....	Indiana ....	1919-1926	W
Smalzried, Mrs. E. W.			W
Spreng, Dr. R. W. E. ....	Illinois ....	1920-1929	W
Spreng, Mrs. R. W. E. (Eva Bauernfeind) .....		1920-1921	D
Spreng, Mrs. R. W. E. (Martha Hake) .....		1923-1929	W
Strunk, Elvira ....	East Penna. ....	1918-1922	W
Suhr, Rev. T. L. C. ....	Illinois ....	1908-1932	T
Suhr, Mrs. T. L. C.			T
Sundberg, Rev. R. A. ....	Oregon ....	1940-	
Sundberg, Mrs. R. A.			
Talbott, Rev. Charles S. ....	Nebraska ....	1903-	

Name	Conference	Length of Service	
Talbott, Mrs. Charles S. (Carrie Wengert) .....		1905-1924	D
Thomasson, Leona .....		1922-1923	W
Ulmer, Dr. W. P. ....	Nebraska	1922-1940	W
Ulmer, Mrs. W. P.			W
Voss, Rev. H. E. ....	Nebraska	1904-1927	T
Voss, Mrs. H. E. (Lilla Snyder) .....		1906-1915	D
Voss, Mrs. H. E. (Sadie Dunkelberger) .....		1912-1927	T
Wahl, Rev. Carl B. ....	Iowa	1916-1934	D
Wahl, Mrs. Carl B. (Elizabeth Schempp) .....		1910-	
Welch, Dr. R. A. ....	Michigan	1917-1924	W
Welch, Mrs. R. A. ....		1918-1924	W
Welsh, Emeline ....	Illinois	1923-1927	W
Wiest, Georgia ....	Ohio	1923-1929	W
Winter, Mr. William E. ....	Cent. Penna.	1908-1912	W
Wolf, Martha, R.N. ....	Minnesota	1916-	
Zimmer, Rev. Gerald R. ....	Ohio	1936-	
Zimmer, Mrs. Gerald R.			

## AFRICA

## NIGERIA

Armold, Rev. J. J. ....	Nebraska	1926-	
Armold, Mrs. J. J.			
Faust, Rev. A. J. ....	Iowa	1930-	
Faust, Mrs. A. J.			
Guinter, Rev. C. W. ....	Cent. Penna.	1906-1929	T
Guinter, Mrs. C. W. (Laura Hummel) .....		1909-1929	W
Harr, Rev. W. C. ....	Kansas	1936-1939	T
Harr, Mrs. W. C.			T
Kuglin, Rev. Karl ....	Kansas	1939-	
Kuglin, Mrs. Karl			

Name	Conference	Length of Service	
McBride, Rev. Ira D.	Nebraska	1923-	
McBride, Mrs. I. E. (Ruth Lowell)		1923-1933	D
McBride, Mrs. I. E. (Sarah Elizabeth Conboy)	Ireland	1937-1941	D
Walter, Rev. V. E.	Illinois	1926-1938	T
Walter, Mrs. V. E.			T

## ITALIAN

Bach, Mina	Kansas	1916-1922	W
Barchetti, Rev.	Chicago	1909-1910	W
Becker, Rosetta	Minnesota	1921-1922	W
Buccaletti, Rev. Louis	Italy	1906-1919	W
Busacca, Rev. G.	Italy	1912-	
Busacca, Mrs. G. (Louise Nienas)	North Dakota	1916-	
Bloede, Gertrude	Wisconsin	1936-	
Cunningham, Jessie		1913-1919	W
Christner, Hulda		1917-1933	T
Droegekamp, Matilda	Wisconsin	1905-1933	W
Falzoni, Mr.	Italy	1908-1909	W
Fry, Ellen	Illinois	1924-1925	W
Germanotta, Rev. A.	Italy	1922-	
Germanotta, Mrs. A. (Madalyne Schoeller)		1922-	
Giuliani, Rev. Augusto	Italy	1910-1929	D
Giuliani, Mrs. A. (Katherine Eyerick)	Ohio	1904-1916	D
Giuliani, Mrs. A. (Clara Eilert)	Wisconsin	1909-1930	W
Huelster, Clara	Minnesota	1905-1907	W
Heynen, Louise A.		1907-1909	W
Honecker, Mrs. C. M.	Washington, D. C.	1908-1909	W
Koenig, Minnie	Iowa	1908-1913	W
Lang, Ethel	Iowa	1913-1915	W

Name	Conference	Length of Service	
Martinetti, Rev. A. M.		1909-1910	W
Miller, Louisa		1907-1908	W
Napoli, Anton	Wisconsin	1921-1922	W
Nippert, Mary	Pittsburgh	1922-1930	W
Pace, Rev. F.	Maine	1913-1916	W
Plowman, Rev. Roscoe	Oregon	1941-1942	T
Plowman, Mrs. Roscoe			T
Raffoni, D.	Missouri	1908-1915	W
Richter, Maud		1916-1917	W
Re, Rev. B.		1931-	
Re, Mrs. B.		1931-	
Scheuerman, Clara	Kansas	1931-1933	W
Sydown, Lillie	Minnesota	1912-1913	W
Zampieri, Pietro	Italy	1911-1913	W

## KENTUCKY

Armold, Charlotte	Nebraska	1922-1925	
		1927-1930	W
Asher, Fannie	Kentucky	1927-1929	W
Asher, Mossie	Kentucky	1929	W
Bayless, Lillian	Texas	1941	
Beech, Helen	Pittsburgh	1925-1928	W
Berger, Armata	Indiana	1924-1927	W
Bergstresser, Roy F.	East Penna.	1939-	
Bergstresser, Mrs. R. F.		1939-	
Bischoff, Rev. John W.	Illinois	1940-	
Bischoff, Mrs. John W.		1940-	
Bower, Lelia E.	Cent. Penna.	1939-	
Bowman, Myra	Pittsburgh	1921-1922	W
Brunemeier, Christine	Iowa	1927-1928	W
Burgett, Rev. G. S.	Cent. Penna.	1924-1941	T
Burgett, Mrs. G. S.			
Buri, Mabel H.	South Dakota	1937-1939	W
Carty, Wilma	Kentucky	1941-	
Coddington, Bernita, R.N.	Minnesota	1938-	
Cook, Anna C.	Pittsburgh	1939-1941	W

Name	Conference	Length of Service	
Cusic, Carolin, R.N.	Kansas	1938-	
Custer, Evelyn	Pittsburgh	1936-1939	W
Deedrick, Rev. J. S.	Iowa	1923-1928	T
Deedrick, Mrs. J. S.			
De Wall, Rev. J. J.	Iowa	1921-1928	D
De Wall, Mrs. J. J.		1929-1935	W
Dimmick, Rosa J.	East Penna.	1922-1936	W
Doverspike, Lorayne	Pittsburgh	1938-	
Durdle, Rev. Fred	Ore.-Wash.	1941-	
Durdle, Mrs. Fred			
Elliot, Dr. Harold	New York	1940-	
Elliot, Mrs. Harold			
Engel, Alice	Iowa	1935-1937	W
Faust, Miriam	Iowa	1929-1935 1936-1939	T
Fritsch, Edna E.	Illinois	1935-1936	W
Gambrell, Mrs. Virginia	Kentucky	1925-1931 1938-	W
Goben, Elaine	Wisconsin	1923-1927 1929-1935	W
Grimm, Gladys	Ohio	1937-1941	W
Gunn, Florence	Iowa	1922	W
Hall, Ruth	Kansas	1922-1926	W
Hauvermale, Amy	Ohio	1937-	
Hayes, Mrs. Myrtle Burns	Kentucky	1926-1929	W
Heim, Hazel, R.N.	Minnesota	1934-1935	W
Heim, Dr. Harlan S.	Nebraska	1927-1933	W
Heim, Mrs. Harlan S.			W
Herman, Mina M., R.N.	Michigan	1936-1938	W
Hochhalter, Ruth	North Dakota	1939-	
Hough, Pauline	Ohio	1936-	
Jones, Mary Lee	Kentucky	1936-1938	W
Kern, Gladys E.	Indiana	1926-	
King, Leta V., R.N.	Kansas	1936-	
Knopf, Dr. E. J.	Iowa	1931-1936	W
Knopf, Mrs. E. J.			W

Name	Conference	Length of Service	
Kruse, Alice M.	Nebraska	1930-	
Ladiges, Ida M.	Iowa	1925-1929	W
Lehman, Rev. A. E.	Pittsburgh	1929-	
Lehman, Mrs. A. E.			
Leininger, Mary E.	Ohio	1939	
Lozier, Naomi	Indiana	1935-1937	W
Matzke, Mabel	Nebraska	1928-1929	W
Merkle, Esther	Iowa	1930-1932	
		1939-	
Michaelis, Ida	Ohio	1926-1927	W
Miller, Rev. E. M.	Minnesota	1923-1939	T
Miller, Mrs. E. M.			T
Miller, Mary K.	Kentucky	1937-1939	W
Nanniga, Dr. Tjaart	Kansas	1940	W
Nelson, Dr. R. E.	Kansas	1936-1940	W
Nelson, Mrs. R. E.			W
Ochse, Caroline M.	Kansas	1924-1925	W
Oehlerking, Vivian L.	Montana	1937-1939	W
Parsons, Pearl	Kentucky	1922-1923	W
Passow, Esther	Wisconsin	1927-1929	W
Patterson, Margaret, R.N.	Illinois	1930-1933	W
Paul, Mildred	Pittsburgh	1930-1935	W
Plaxton, Joyce	Michigan	1932-1941	W
Plowman, Rev. R. E.	Ore.-Wash.	1936-1940	T
Plowman, Mrs. R. E.			T
Porterfield, Rev. H. N.	Ohio	1924-1936	T
Porterfield, Mrs. H. N.			T
Rabausch, Elizabeth	Illinois	1923-1927	W
Rice, Lydia B., R.N.	Nebraska	1922-1930	
		1931-1937	
		1938-	
Ruby, Luella	North Dakota	1929-1939	W
Ruhlman, Charlene	Ohio	1937-1938	W
Russel, Dr. Glen A.	Ohio	1936	W
Schlaak, Dorothy M., R.N.	Minnesota	1937-1939	W
Schwingle, Ara J.	New York	1939-	

Name	Conference	Length of Service	
Seehawer, Margaret, R.N.	Indiana	1928-1929	W
Spangler, Alice	Pittsburgh	1929-1930	W
Spicher, Anna	Indiana	1925-	
Squiers, Velma	Michigan	1941-	
Stein, Anna, R.N.	Canada	1941-	
Strutz, Alice	North Dakota	1929-1935	W
Stull, Vera G.	Ohio	1925-1933 1934-1937	W
Swift, Donna			
(Mrs. John Bischoff)	Michigan	1936-1937	W
Swisher, Ruby, R.N.	Ohio	1930-1933	W
Thierman, Irene	Iowa	1934-1937	W
Utecht, Luella	North Dakota	1938-	
Walser, Eda M.	Minnesota	1934-1939	W
Warkentin, Susie, R.N.	Kansas	1934-1936	W
Weibel, Rev. Roscoe E.	Illinois	1928-1931 1934-	
Weibel, Mrs. R. E.			
Welsh, Emeline	Illinois	1926-1928	W
Whitney, Judith	Ohio	1937	W
Willard, Helen E.	Michigan	1929	W
Wilson, Opha	Kentucky	1923-1927	W

There is yet another company of missionaries whose services have been no less sincere and fruitful, but the limitations of space forbid their personal enumeration in this roster. This company includes the multiplied hundreds of valiant home missionaries, who, since 1839 when the first of them were appointed, have labored faithfully within the confines of the annual conferences. Today these 596 unheralded missionaries and the congregations they supervise constitute in a singular way the growing edge of the Evangelical Church.

## B. OFFICERS OF THE MISSIONARY SOCIETY

### THE EVANGELICAL ASSOCIATION

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>
1839	John Seybert	S. G. Miller	W. W. Orwig	J. S. Dunkel
1840	Charles Hammer	S. G. Miller	W. W. Orwig	J. S. Dunkel
1841	Charles Hammer	S. G. Miller	W. W. Orwig	J. S. Dunkel
1842	John Seybert	S. G. Miller	G. Miller	J. S. Dunkel
1843	John Seybert	S. G. Miller	W. W. Orwig	J. S. Dunkel
1844	J. C. Reisner	Adam Ettinger	Adam Ettinger	J. S. Dunkel
1845	J. C. Reisner	Adam Ettinger	Adam Ettinger	J. S. Dunkel
1846	J. C. Reisner	Adam Ettinger	Adam Ettinger	J. S. Dunkel
1847	J. C. Reisner	Adam Ettinger	Adam Ettinger	J. S. Dunkel
1848	Henry Fisher	Nicholas Gehr	...	J. S. Dunkel
1849	Henry Fisher	W. W. Orwig	...	J. S. Dunkel
1850	Henry Fisher	W. W. Orwig	...	J. S. Dunkel
1851	Henry Fisher	W. W. Orwig	Geo. Miller	Geo. Miller
1852	Henry Fisher	W. W. Orwig	...	Geo. Miller
1853	Henry Fisher	W. W. Orwig	...	Geo. Miller
1854	Joseph Long	C. G. Koch	...	C. Hammer
1855	Joseph Long	C. G. Koch	...	C. Hess
1856	Joseph Long	C. G. Koch	...	C. Hess
1857	Charles Hammer	C. G. Koch	...	C. Hess
1858	Charles Hammer	C. G. Koch	...	C. Hess

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>
1859	Charles Hammer	C. G. Koch	Reuben Yeakel(1)	C. Hess
1860	Charles Hammer	C. G. Koch	Reuben Yeakel	C. Hess
1861	Charles Hammer	C. G. Koch	Reuben Yeakel	C. Hess
1862	Charles Hammer	T. G. Clewell	Reuben Yeakel	J. J. Esher
1863	Charles Hammer	W. W. Orwig	W. Yost	Reuben Yeakel
1864	Reuben Yeakel	W. W. Orwig	W. Yost	C. Hammer
1865	Charles Hammer	Reuben Yeakel	W. Yost	W. W. Orwig
1866	Charles Hammer	Reuben Yeakel	W. Yost	W. W. Orwig
1867	Rudolph Dubs	Reuben Yeakel	W. Yost	W. W. Orwig
1868	W. W. Orwig	Reuben Yeakel	W. Yost	R. Dubs
1869	Rudolph Dubs	Reuben Yeakel	W. Yost	W. W. Orwig
1870	Rudolph Dubs	Reuben Yeakel	W. Yost	W. F. Schneider
1871	Rudolph Dubs	William Horn	W. Yost	W. W. Orwig(2)
1872	W. F. Schneider	William Horn	W. Yost	W. W. Orwig
1873	W. F. Schneider	William Horn	W. Yost	W. W. Orwig
1874	W. F. Schneider	William Horn	W. Yost	W. W. Orwig
1875	W. F. Schneider	William Horn	W. Yost	W. Yost
1876	W. F. Schneider	William Horn	W. Yost	W. Yost
1877	W. F. Schneider	William Horn	W. Yost	W. Yost
1878	W. F. Schneider	William Horn	W. Yost	W. Yost
1879	Martin Lauer	William Horn	S. L. Wiest	W. Yost
1880	Martin Lauer	William Horn	S. L. Wiest	W. Yost
1881	Martin Lauer	William Horn	S. L. Wiest	W. Yost

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>
1882	Martin Lauer	William Horn	S. L. Wiest	W. Yost
1883	Martin Lauer	William Horn	S. Heininger	S. L. Wiest
1884	Martin Lauer	William Horn	S. Heininger	S. L. Wiest
1885	Martin Lauer	William Horn	S. Heininger	S. L. Wiest
1886	Martin Lauer	William Horn	S. Heininger	S. L. Wiest
1887	Martin Lauer	William Horn	S. Heininger	S. L. Wiest
1888	Martin Lauer	William Horn	S. Heininger	W. Yost
1889	Martin Lauer	William Horn	S. Heininger	W. Yost
1890	Martin Lauer	William Horn	S. Heininger	W. Yost
1891	Martin Lauer	G. Heinmiller	H. Bucks (3)	S. Heininger (3)
1892	Martin Lauer	G. Heinmiller	I. C. Meckel	W. Yost
1893	Martin Lauer	G. Heinmiller	I. C. Meckel	W. Yost
1894	S. P. Spreng	G. Heinmiller	I. C. Meckel	W. Yost
1895	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1896	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1897	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1898	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1899	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1900	C. A. Thomas	G. Heinmiller	I. C. Meckel	W. Yost
1901	G. Heinmiller	H. Mattill	T. C. Meckel	W. Yost
1902	G. Heinmiller	H. Mattill	T. C. Meckel	W. Yost
1903	G. Heinmiller	S. P. Spreng	T. C. Meckel	W. Yost

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>	<i>Field Secretary</i>	<i>Executive Secretary-Treasurer</i>
1904	G. Heimiller	S. P. Spreng	T. C. Meckel	W. Yost	B. R. Wiener	George Johnson
1905	G. Heimiller	S. P. Spreng	T. C. Meckel	W. Yost	B. R. Wiener	George Johnson
1906	G. Heimiller	S. P. Spreng	T. C. Meckel	W. Yost	B. R. Wiener	George Johnson
1907	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1908	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1909	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1910	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1911	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1912	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1913	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1914	G. Heimiller	George Johnson	T. C. Meckel	George Johnson	B. R. Wiener	George Johnson
1915		T. C. Meckel				
1916		T. C. Meckel				
1917		T. C. Meckel				
1918		T. C. Meckel				
1919		T. C. Meckel				
1920		T. C. Meckel				
1921		T. C. Meckel				

## THE UNITED EVANGELICAL CHURCH

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>
21 1891	S. L. Wiest	D. F. Fox	D. B. Byers (3)	Wm. Kunkle (3)
1892	S. L. Wiest	J. D. Woodring	B. J. Smoyer	J. G. Mohn
1893	S. L. Wiest	J. D. Woodring	B. J. Smoyer	J. G. Mohn
1894	S. L. Wiest	U. F. Swengel	B. J. Smoyer	J. G. Mohn
1895	S. L. Wiest	U. F. Swengel	B. J. Smoyer (3)	J. G. Mohn
1896	S. L. Wiest	U. F. Swengel	.....	J. G. Mohn
1897	S. L. Wiest	U. F. Swengel	.....	J. G. Mohn
1898	S. L. Wiest	U. F. Swengel	W. F. Heil	J. G. Mohn
1899	S. L. Wiest	U. F. Swengel	W. F. Heil	J. G. Mohn
1900	S. L. Wiest	U. F. Swengel	W. F. Heil	J. G. Mohn
1901	S. L. Wiest	U. F. Swengel	W. F. Heil	J. G. Mohn
1902	S. L. Wiest	U. F. Swengel	A. M. Sampsel	J. G. Mohn
1903	S. L. Wiest	U. F. Swengel	A. M. Sampsel	J. G. Mohn
1904	S. L. Wiest	U. F. Swengel	A. M. Sampsel	J. G. Mohn
1905	S. L. Wiest	U. F. Swengel	A. M. Sampsel	J. G. Mohn
1906	Rudolph Dubs	U. F. Swengel	B. H. Niebel	J. G. Mohn
1907	Rudolph Dubs	U. F. Swengel	B. H. Niebel	J. G. Mohn
1908	Rudolph Dubs	U. F. Swengel	B. H. Niebel	J. G. Mohn
1909	Rudolph Dubs	U. F. Swengel	B. H. Niebel	J. G. Mohn
1910	Rudolph Dubs	U. F. Swengel	B. H. Niebel	J. G. Mohn

<i>Year</i>	<i>President</i>	<i>Recording Sec'y</i>	<i>Corresponding Sec'y</i>	<i>Treasurer</i>
1911	Rudolph Dubs	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1912	Rudolph Dubs	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1913	Rudolph Dubs	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1914	H. B. Hartzler	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1915	H. B. Hartzler	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1916	H. B. Hartzler	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1917	H. B. Hartzler	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1918	U. F. Swengel	J. Q. A. Curry	B. H. Niebel	J. G. Mohn
1919	U. S. Swengel	J. Q. A. Curry	B. H. Niebel	W. H. Hendel
1920	U. F. Swengel	J. Q. A. Curry	B. H. Niebel	W. H. Hendel
1921	U. F. Swengel	J. Q. A. Curry	B. H. Niebel	W. H. Hendel
1922	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1923	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1924	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1925	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1926	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1927	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1928	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1929	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher

## THE EVANGELICAL CHURCH

<i>Year</i>	<i>President</i>	<i>Executive Sec'y</i>	<i>Executive Sec'y-Treas.</i>	<i>Field Sec'y</i>
1922	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1923	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1924	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1925	S. C. Breyfogel	B. H. Niebel	George E. Epp	B. R. Wiener
1926	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1927	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1928	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher
1929	S. C. Breyfogel	.....	George E. Epp	C. H. Stauffacher

<i>Year</i>	<i>President</i>	<i>Executive Sec'y</i>	<i>Executive Sec'y-Treas.</i>	<i>Field Sec'y</i>
1930	Matthew T. Maze	.....	Wm. L. Bollman	C. H. Stauffacher
1931	Matthew T. Maze	.....	Wm. L. Bollman	C. H. Stauffacher
1932	Matthew T. Maze	.....	Wm. L. Bollman	C. H. Stauffacher
1933	George E. Epp	.....	Wm. L. Bollman	C. H. Stauffacher
1934	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1935	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1936	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1937	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1938	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1939	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1940	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller
1941	George E. Epp	.....	Wm. L. Bollman	C. Heinmiller

(1) Since 1859 the Corresponding Secretary has been elected by General Conference.

(2) Since 1871 the Treasurer has been elected by General Conference.

(3) Resigned from office.

C. STATISTICS OF THE MISSIONARY SOCIETY,  
1923 AND 1941

<i>Year</i>	<i>Current Income</i>	<i>Current Expenses</i>
1923	\$355,495.84	\$345,098.59
1925	469,901.02	474,263.31
1930	390,483.42	534,219.90
1935	328,385.15	328,385.15
1940	353,133.13	320,799.09
1941	373,026.58	349,229.94

<i>Year</i>	<i>Total Assets</i>	<i>Annuities</i>	<i>Endowments</i>
1923	\$1,025,661.79	\$327,446.93	\$309,928.05
1941	1,356,520.05	280,288.06	391,272.22

The foregoing statistics indicate something of the financial status of the Missionary Society today, as over against its status at the union of the two Evangelical Churches in 1922. The flow and ebb of missionary giving as revealed in current income through the years is, of course, explained by the changing state of health of the American economic life. The excess of expenditure over income beginning about 1925, reached alarming proportions in 1930; this in turn, led to a serious and successful debt liquidation program. (See page 35.) Evangelicals in general have taken the principles of stewardship seriously, and their generous gifts for missions accounts for the fact that the Evangelical Church stands fifth among all the denominations in America in per capita giving for all purposes.

D. CLASSIFICATION OF ANNUAL CONFERENCES  
IN THE EVANGELICAL CHURCH

MISSIONARY CONFERENCES

Name	Organiza- tion	Organ- ized Cong's	Mis- sion Fields	Member- ship on Missions
1. Montana .....	1927	15	11	1,126
2. North West Canada.	1927	49	23	2,203
3. Texas .....	1887	10	5	527

AIDED CONFERENCES

4. Atlantic .....	1876	26	15	2,546
5. California .....	1884	18	11	892
6. Colorado .....	1920	34	24	1,666
7. Kansas .....	1864	89	31	3,249
8. Michigan .....	1864	130	27	2,397
9. Nebraska .....	1880	75	40	2,734
10. New England .....	1896	11	9	650
11. North Dakota .....	1920	71	26	2,297
12. Oregon-Washington	1934	70	56	3,278
13. Pittsburgh .....	1852	164	30	4,874
14. South Dakota .....	1920	34	15	965

SELF-SUPPORTING CONFERENCES

15. Canada .....	1864	71	12	1,833
16. Central Pennsylvania	1859	266	52	11,357
17. East Pennsylvania ..	1839	118	32	5,093
18. Illinois .....	1844	118	54	5,625
19. Indiana .....	1852	112	24	2,821
20. Iowa .....	1860	93	35	3,862
21. Minnesota .....	1868	91	31	3,274
22. New York .....	1848	46	8	1,124
23. Ohio .....	1839	145	35	5,374
24. Wisconsin .....	1856	150	44	5,043
Totals .....		2,006	650	69,185



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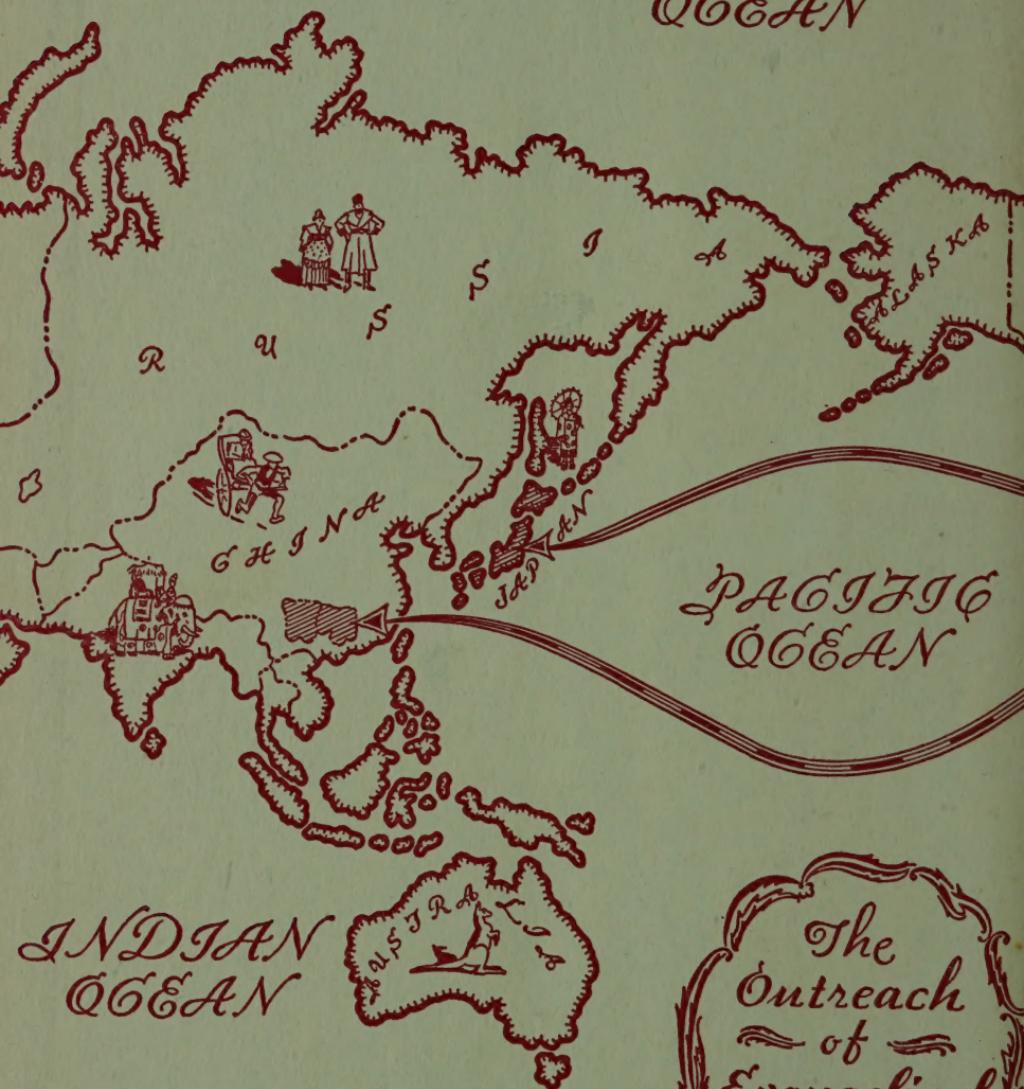
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ARGENTINE  
OCEAN



PACIFIC  
OCEAN

INDIAN  
OCEAN

The  
Outreach  
of  
Evangelical  
Missions



